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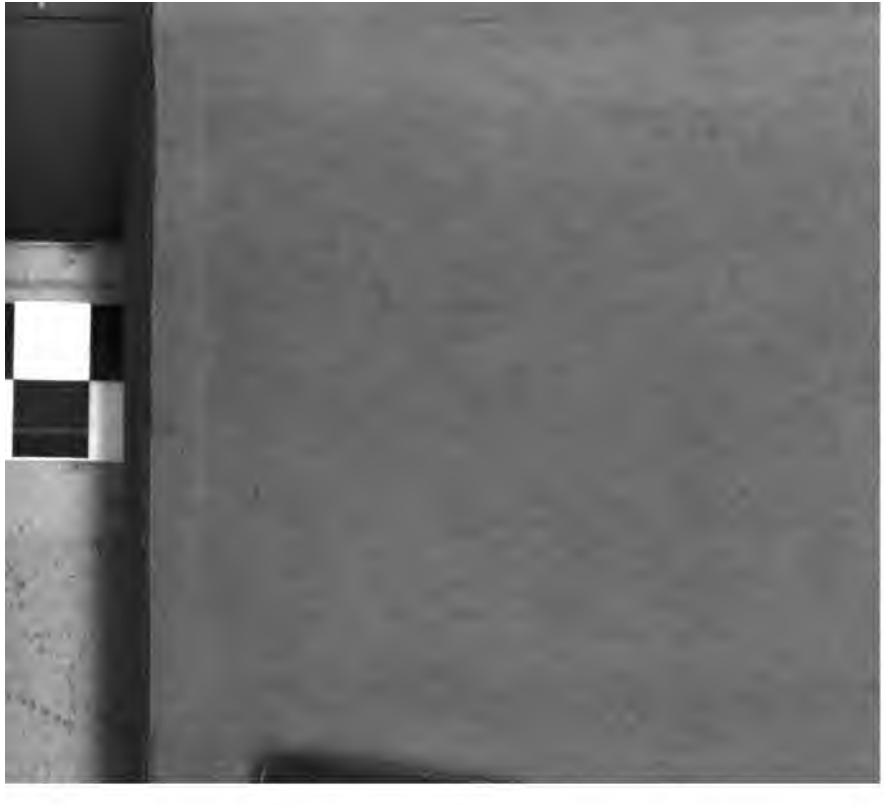

TEMPLE OF HONOUR

NEW-YORK

THE PRECEPTOR:

Containing

A General Course of EDUCATION.

Wherein

THE FIRST PRINCIPLES OF POLITE LEARNING

Are laid down

In a Way most suitable for trying the GENIUS, and advancing the INSTRUCTION of

YOUTH.

IN TWELVE PARTS.

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I. On READING, SPEAKING and WRITING LETTERS.
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V. On RHETORIC and POETRY.
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VII. On LOGIC.
VIII. On NATURAL HISTORY.
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The Second EDITION, with ADDITIONS, and Improved.

THE FIRST VOLUME.

LONDON:

Printed for R. DODSLEY, at Tully's-Head in Pall-Mall.

MDCCLIV.

GEORGE R.

GEORGE *the Second, by the Grace of God, King of* Great Britain, France *and* Ireland, *Defender of the Faith, &c. To all to whom theſe Preſents ſhall come, Greeting. Whereas Our Truſty and Well-Beloved* Robert Dodſley *Bookſeller, has by his Petition humbly repreſented unto Us, that he is now printing a Practical Book for the Uſe of Schools in Two Volumes Octavo, illuſtrated with Maps and uſeful Cuts, entituled* The PRECEPTOR, *containing a General* COURSE *of* EDUCATION, *wherein the firſt Principles of* POLITE LEARNING *are laid down, in a way moſt ſuitable for trying the Genius, and advancing the Inſtruction of Youth, in twelve Parts: Firſt,* on Reading, Speaking, and Writing Letters; Second, on Geometry; Third, on Geography and Aſtronomy; Fourth, on Chronology and Hiſtory; Fifth, on Rhetoric and Poetry; Sixth, on Drawing; Seventh, on Logic, Eighth, on Natural Hiſtory; Ninth, on Ethics or Morality; Tenth, on Trade and Commerce; Eleventh, on Laws and Government; Twelfth, on Human Life and Manners: *That the Petitioner has been at great Expence and Trouble in procuring the ſeveral Parts of the ſaid Work, to be executed by Perſons qualified to do them in the beſt manner, and the ſole Right and Title to the Copy of the ſame being veſted in the Petitioner. Wherefore he has moſt humbly prayed Us to grant him Our Royal Privilege and Licence for the ſole printing, publiſhing and vending of the ſaid Work for the Term of Fourteen Years. We being willing to give all due Encouragement to a Work that ſeems to merit particular Regard, as it promiſes to be of great Uſe in that important Point, the* EDUCATION *of* YOUTH, *are graciouſly pleaſed to condeſcend to his Requeſt. And we do therefore by theſe Preſents, ſo far as may be agreeable to the Statute in that behalf made and provided, grant unto him the ſaid* Robert Dodſley, *his Executors, Adminiſtrators and Aſſigns, Our Licence for the ſole printing and publiſhing of the ſaid Work, for the Term of Fourteen Years, to be computed from the Date hereof, ſtrictly forbbiding all Our Subjects within Our Kingdoms and Dominions to reprint, or abridge the ſame, either in the like, or any Size or Manner whatſoever, or to import, buy, vend, utter or diſtribute any Copies thereof, reprinted beyond the Seas, during the aforeſaid Term of Fourteen Years, without the Conſent or Approbation of the ſaid* Robert Dodſley, *his Executors, Adminiſtrators and Aſſigns, under their Hands and Seals firſt had and obtained, as they will anſwer the contrary at their Peril; whereof the Commiſſioners, and other Officers of our Cuſtoms, the Maſter, Warden, and Company of* Stationers, *are to take Notice, that due Obedience may be rendered to Our Pleaſure herein declared. Given at our Court at St.* James's *the Fourth Day of* February 174$\frac{7}{8}$, *in the Twenty firſt Year of our Reign.*

By His Majeſty's Command.

CHESTERFIELD.

As you are born to move in the higheſt and moſt extenſive Sphere of Action, ſo your acquiring early the nobleſt Principles of Virtue, together with the cleareſt and moſt comprehenſive Views of Men and Things, is of much more Importance, than if you were placed in any leſs exalted Rank of Life. The Happineſs and Proſperity of a great, a free, and a powerful Nation, may hereafter depend in ſome meaſure on YOUR Virtues, YOUR Temper, YOUR perſonal Abilities

the higheſt Character a Mortal can ſuſtain, the Character of a PATRIOT KING.

The Language of Truth, tho' moſt worthy the Ear of Princes, is that to which they are leaſt accuſtom'd. In the future Progreſs of your Life you will be approach'd by few but ſuch as have either ſome immediate Dependence on, or Expectations from you; and a Prince will hear from Theſe, nothing but the Voice of Praiſe. It is therefore highly important, that the Voice of your own Heart do not contradict their Encomiums. For this Purpoſe may your ROYAL HIGHNESS employ this early and moſt proper Seaſon of your Life, in adorning your Mind with uſeful Knowledge, in warming your Heart with the Love of Virtue, and in cultivating in your Breaſt that truly Royal Diſpoſition of encouraging and rewarding Merit. May you never ſuffer the falſe Charms of

Eaſe and Pleaſure, to divert you from this glorious Purſuit, nor conſider your exalted Birth as exempting you from the Neceſſity of theſe noble Attainments. For it is theſe alone, that can render your Dignity truly graceful, and place you as the juſt Object of public Eſteem and Admiration.

If this Introduction to Polite Learning, which I here beg Leave to lay at your ROYAL HIGHNESS's Feet, and which ſues for the Honour of your Pa-

I have not been altogether an uſeleſs Member of Society.

May your ROYAL HIGHNESS, as you grow in Years, advance and improve in every Princely Endowment! And as you are, next to your ROYAL FATHER, the Hope and Expectation of theſe united Kingdoms; ſo may you live to be, after HIM, their Guardian and their Glory. I am, with great Reſpect,

SIR,

Your ROYAL HIGHNESS's

Anno 1748.

Moſt Humble and

Obedient Servant,

R. DODSLEY.

PREFACE.

THE Importance of Education is a Point ſo generally underſtood and confeſſed, that it would be of little uſe to attempt any new Proof or Illuſtration of its Neceſſity and Advantages.

At a time when ſo many Schemes of Education have been projected, ſo many Propoſals offered to the Public, ſo many Schools opened for general Knowledge, and ſo many Lectures in particular Sciences attended; at a time when Mankind ſeems intent rather upon familiariſing than enlarging the ſeveral Arts; and every Age, Sex, and Profeſſion, is invited to an Acquaintance with thoſe Studies, which were formerly ſuppoſed acceſſible only to ſuch as had devoted themſelves to literary Leiſure, and dedicated their Powers to philoſophical Enquiries; it ſeems rather requiſite that an Apology ſhould be made, for any further Attempt to ſmooth a Path ſo frequently beaten, or to recommend Attainments ſo ardently *purſued, and ſo officiouſly* directed.

That therefore this roving Curioſity may not be unſatisfied, it ſeems neceſſary to ſcatter in its Way ſuch Allurements as may withhold it from an uſeleſs and unbounded Diſſipation; ſuch as may regulate it without Violence, and direct it without Reſtraint; ſuch as may ſuit every Inclination, and fit every Capacity; may employ the ſtronger Genius, by Operations of Reaſon, and engage the leſs active or forcible Mind, by ſupplying it with eaſy Knowledge, and obviating that Deſpondence, which quickly prevails, when nothing appears but a Succeſſion of Difficulties, and one Labour only ceaſes that another may be impoſed.

A Book intended thus to correſpond with all Diſpoſitions, and afford Entertainment for

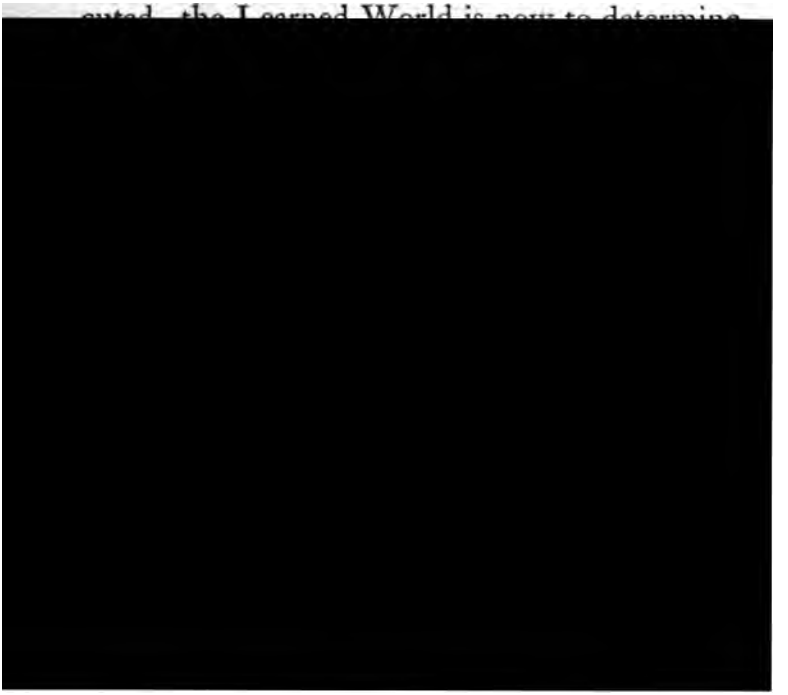
to the great Deſign of pleaſing by Inſtruction, than any which has hitherto been admitted into our Seminaries of Literature. There are not indeed wanting in the World Compendiums of Science, but many were written at a Time when Philoſophy was imperfect, as that of *G. Valla*; many contain only naked Schemes, or Synoptical Tables, as that of *Stierius*; and others are too large and voluminous, as that of *Alſtedius*; and, what is not to be conſidered as the leaſt Objection, they are generally in a Language, which, to Boys, is more difficult than the Subject; and it is too hard a Taſk to be condemned to learn a new Science in an unknown Tongue. As in Life, ſo in Study, it is dangerous to do more things than one at a time; and the Mind is not to be harraſſed with unneceſſary Obſtructions, in a Way, of which the natural and unavoidable Aſperity is ſuch as too frequently produces Deſpair.

If the Language however had been the only Objection to any of the Volumes already extant, the Schools might have been ſupplied at a ſmall Expence by a Tranſlation; but none could be found that was not ſo defective, redundant, or erroneous, as to be of more Danger than Uſe. It was neceſſary then to examine, whether upon every ſingle Science there was not ſome Treatiſe written for the Uſe of Scholars, which might be adapted to this Deſign, ſo that a Collection might be made from different Authors, without the Neceſſity of writing new Syſtems.

This

This Search was not wholly without Succeſs; for two Authors were found, whoſe Performances might be admitted with little Alteration. But ſo widely does this Plan differ from all others, ſo much has the State of many kinds of Learning been changed, or ſo unfortunately have they hitherto been cultivated, that none of the other Subjects were explained in ſuch a Manner as was now required; and therefore neither Care nor Expence has been ſpared to obtain new Lights, and procure to this Book the Merit of an Original.

With what Judgment the Deſign has been formed, and with what Skill it has ben exe-



miliar Manner; for the Mind uſed only to common Expreſſions, and inaccurate Ideas, does not ſuddenly conform itſelf to ſcholaſtic Modes of Reaſoning, or conceive the nice Diſtinctions of a ſubtile Philoſophy, and may be properly initiated in ſpeculative Studies by an Introduction like this, in which the Groſſneſs of vulgar Conception is avoided, without the Obſervation of Metaphyſical Exactneſs. It is obſerved, that in the Courſe of the natural World no Change is inſtantaneous, but all its Viciſſitudes are gradual and ſlow; the Motions of Intellect proceed in the like imperceptible Progreſſion, and proper Degrees of Tranſition from one Study to another are therefore neceſſary; but let it not be charged upon the Writers of this Book, that they intended to exhibit more than the Dawn of Knowledge, or pretended to raiſe in the Mind any nobler Product than the Bloſſoms of Science, which more powerful Inſtitutions may ripen into Fruit.

For this Reaſon it muſt not be expected, that in the following Pages ſhould be found a complete Circle of the Sciences; or that any Authors, now deſervedly eſteemed, ſhould be rejected to make way for what is here offered. It was intended by the Means of theſe Precepts, not to deck the Mind with Ornaments, but to protect it from Nakedneſs; not to enrich it with Affluence, but to ſupply it with Neceſſaries. The *Enquiry* therefore was not what Degrees of Knowledge are deſirable, but what

are in moſt Stations of Life indiſpenſably required; and the *Choice* was determined not by the Splendor of any Part of Literature, but by the Extent of its Uſe, and the Inconvenience which its Neglect was likely to produce.

I. The Prevalence of this Conſideration appears in the firſt Part, which is appropriated to the humble Purpoſes of teaching to *Read*, and *Speak*, and *Write Letters*; an Attempt of little Magnificence, but in which no Man needs to bluſh for having employed his Time, if Honour be eſtimated by Uſe. For Precepts of this Kind, however neglected, extend their Importance as far as Men are found who communicate their Thoughts one to another; they are equally uſeful to the higheſt and the loweſt

Liberties of Voice, as when he reads the common Articles of a News-Paper, or a curſory Letter of Intelligence or Buſineſs. That the *Solemn* Stile, ſuch as that of a ſerious Narrative, exacts an uniform Steadineſs of Speech, equal, clear, and calm. That for the *Pathetic*, ſuch as an animated Oration, it is neceſſary the Voice be regulated by the Senſe, varying and riſing with the Paſſions. Theſe Rules, which are the moſt general, admit a great Number of ſubordinate Obſervations, which muſt be particularly adapted to every Scholar; for it is obſervable, that though very few read well, yet every Man errs in a different Way. But let one Remark never be omitted: inculcate ſtrongly to every Scholar the Danger of copying the Voice of another; an Attempt, which though it has been often repeated, is always unſucceſsful.

The Importance of writing Letters with Propriety juſtly claims to be conſider'd with Care, ſince next to the Power of pleaſing with his Preſence, every Man would wiſh to be able to give Delight at a Diſtance. This great Art ſhould be diligently taught, the rather, becauſe of thoſe Letters which are moſt uſeful, and by which the general Buſineſs of Life is tranſacted, there are no *Examples* eaſily to be found. It ſeems the general Fault of thoſe who undertake this Part of Education, that they propoſe for the Exerciſe of their Scholars, Occaſions which rarely happen; ſuch as Congratulations and Condolances, and neglect thoſe without which Life cannot

proceed. It is poſſible to paſs many Years without the Neceſſity of writing Panegyrics or Epithalamiums; but every Man has frequent Occaſion to ſtate a Contract, or demand a Debt, or make a Narrative of ſome minute Incidents of common Life. On theſe Subjects therefore young Perſons ſhould be taught to think juſtly, and write clearly, neatly, and ſuccinctly, leſt they come from School into the World without any Acquaintance with common Affairs, and ſtand idle Spectators of Mankind, in Expectation that ſome great Event will give them an Opportunity to exert their Rhetoric.

II. The ſecond Place is aſſigned to *Geometry*; on the Uſefulneſs of which it is unneceſſary to

own Terms, informing him however when they are improper. By this Method the Scholar will become cautious and attentive, and the Maſter will know with Certainty the Degree of his Proficiency. Yet, though this Rule is generally right, I cannot but recommend a Precept of *Pardie's*, that when the Student cannot be made to comprehend ſome particular Part, it ſhould be, for that Time, laid aſide, till new Light ſhall ariſe from ſubſequent Obſervation.

When this Compendium is completely underſtood, the Scholar may proceed to the Peruſal of *Tacquet*, afterwards of *Euclid* himſelf, and then of the modern Improvers of *Geometry*, ſuch as *Barrow*, *Keil*, and Sir *Iſaac Newton*.

III. The Neceſſity of ſome Acquaintance with *Geography* and *Aſtronomy* will not be diſputed. If the Pupil is born to the Eaſe of a large Fortune, no Part of Learning is more neceſſary to him, than the Knowledge of the Situation of Nations, on which their Intereſts generally depend; if he is dedicated to any of the Learned Profeſſions, it is ſcarcely poſſible that he will not be obliged to apply himſelf in ſome Part of his Life to theſe Studies, as no other Branch of Literature can be fully comprehended without them; if he is deſigned for the Arts of Commerce, or Agriculture, ſome general Acquaintance with theſe Sciences will be found extremely uſeful to him; in a word, no Studies afford more extenſive, more wonderful, or more pleaſing Scenes; and therefore

there can be no Ideas impreſſed upon the Soul, which can more conduce to its future Entertainment.

In the Purſuit of theſe Sciences it will be proper to proceed with the ſame Gradation and Caution as in *Geometry*. And it is always of Uſe to decorate the Nakedneſs of Science, by interſperſing ſuch Obſervations and Narratives, as may amuſe the Mind and excite Curioſity. Thus, in explaining the State of the Polar Regions, it might be fit to read the Narrative of the *Engliſhmen* that wintered in *Greenland*, which will make young Minds ſufficiently curious after the Cauſe of ſuch a Length of Night, and Intenſeneſs of Cold; and many Stratagems of the ſame Kind might be prac-

they were better or worſe than ourſelves; or what good or evil has been derived to us from their Schemes, Practices, and Inſtitutions. Theſe are Enquiries which *Hiſtory* alone can ſatisfy; and *Hiſtory* can only be made intelligible by ſome Knowledge of *Chronology*, the Science by which Events are ranged in their Order, and the Periods of Computation are ſettled; and which therefore aſſiſt the Memory by Method, and enlighten the Judgment, by ſhewing the Dependence of one Tranſaction on another. Accordingly it ſhould be diligently inculcated to the Scholar, that unleſs he fixes in his Mind ſome Idea of the Time in which each Man of Eminence lived, and each Action was performed, with ſome Part of the contemporary Hiſtory of the reſt of the World, he will conſume his Life in uſeleſs reading, and darken his Mind with a Croud of unconnected Events, his Memory will be perplexed with diſtant Tranſactions reſembling one another, and his Reflections be like a Dream in a Fever, buſy and turbulent, but confuſed and indiſtinct.

The Technical Part of Chronology, or the Art of computing and adjuſting Time, as it is very difficult, ſo it is not of abſolute Neceſſity, but ſhould however be taught, ſo far as it can be learned without the Loſs of thoſe Hours which are required for Attainments of nearer Concern. The Student may join with this Treatiſe *Le Clerc*'s *Compendium of Hiſtory*, and afterwards may, for the Hiſtorical Part of *Chro-*

Perſpective, and their manual Operations by other Figures which may be eaſily procured.

VII. *Logic*, or the Art of arranging and connecting Ideas, of forming and examining Arguments, is univerſally allow'd to be an Attainment in the utmoſt Degree worthy the Ambition of that Being, whoſe higheſt Honour it is to be endued with Reaſon; but it is doubted, whether that Ambition has yet been gratified, and whether the Powers of Ratiocination have been much improved by any Syſtems of Art or methodical Inſtitutions. The *Logic* which for ſo many Ages kept Poſſeſſion of the Schools, has at laſt been condemned as a mere Art of Wrangling, of very little Uſe in the Purſuit of Truth; and later Writers have contented themſelves with giving an Account of the Operations of the Mind, mark-

cauſe he does not regard it; yet it is not more the Fault of his Art that it does not direct him when his Attention is withdrawn from it, than it is the Defect of his Sight that he miſſes his Way when he ſhuts his Eyes. Againſt this Cauſe of Error there is no Proviſion to be made, otherwiſe than by inculcating the Value of Truth, and the Neceſſity of conquering the Paſſions. But *Logic* may likewiſe fail to produce its Effects upon common Occaſions, for want of being frequently and familiarly applied, till its Precepts may direct the Mind imperceptibly, as the Fingers of a Muſician are regulated by his Knowledge of the Tune. This Readineſs of Recollection is only to be procured by frequent Impreſſion; and therefore it will be proper when *Logic* has been once learned, the Teacher take frequent occaſion, in the moſt eaſy and familiar Converſation, to obſerve when its Rules are preſerved, and when they are broken, and that afterwards he read no Authors, without exacting of his Pupil an Account of every remarkable Exemplication or Breach of the Laws of Reaſoning.

When this Syſtem has been digeſted, if it be thought neceſſary to proceed farther in the Study of Method, it will be proper to recommend *Crouſaz*, *Watts*, *Le Clerc*, *Wolfius*, and *Locke*'s Eſſay on Human Underſtanding; and if there be imagined any Neceſſity of adding the Peripatetic Logic, which has been perhaps condemned without a candid Trial, it will be convenient

venient to proceed to *Sanderſon*, *Wallis*, *Crackanthorp* and *Ariſtotle*.

VIII. To excite a Curioſity after the Works of God, is the chief Deſign of the ſmall Specimen of *Natural Hiſtory* inſerted in this Collection; which, however, may be ſufficient to put the Mind in Motion, and in ſome meaſure to direct its Steps; but its Effects may eaſily be improved by a Philoſophic Maſter, who will every Day find a thouſand Opportunities of turning the Attention of his Scholars to the Contemplation of the Objects that ſurround them, of laying open the wonderful Art with which every Part of the Univerſe is formed, and the Providence which governs the Vegetable and Animal Creation. He may lay before them, the *Religious*

conſider theſe aright is of the greateſt Importance, ſince from theſe ariſe Duties which he cannot neglect. *Ethics* or *Morality*, therefore, is one of the Studies which ought to begin with the firſt Glimpſe of Reaſon, and only end with Life itſelf. Other Acquiſitions are merely temporary Benefits, except as they contribute to illuſtrate the Knowledge, and confirm the Practice of Morality and Piety, which extend their Influence beyond the Grave, and increaſe our Happineſs through endleſs Duration.

This great Science therefore muſt be inculcated with Care and Aſſiduity, ſuch as its Importance ought to incite in reaſonable Minds; and for the Proſecution of this Deſign, fit Opportunities are always at hand. As the Importance of *Logic* is to be ſhewn, by detecting falſe Arguments, the Excellence of Morality is to be diſplayed, by proving the Deformity, the Reproach, and the Miſery of all Deviations from it. Yet it is to be remembered, that the Laws of mere Morality are of no coercive Power; and however they may by Conviction of their Fitneſs pleaſe the Reaſoner in the Shade, when the Paſſions ſtagnate without Impulſe, and the Appetites are ſecluded from their Objects, they will be of little force againſt the Ardour of Deſire, or the Vehemence of Rage, amidſt the Pleaſures and Tumults of the World. To counteract the Power of Temptations, Hope muſt be excited by the Proſpect of Rewards, and Fear by the Expectation of Puniſhment; and

and Virtue may owe her Panegyrics to Morality, but muſt derive her Authority from Religion.

When therefore the Obligations of Morality are taught, let the Sanctions of Chriſtianity never be forgotten; by which it will be ſhewn, that they give Strength and Luſtre to each other, Religion will appear to be the Voice of Reaſon, and Morality the Will of God. Under this Article muſt be recommended *Tully*'s *Offices*, *Grotius*, *Puffendorff*, *Cumberland*'s *Laws of Nature*, and the excellent Mr. *Addiſon*'s *Moral* and *Religious Eſſays*.

X. Thus far the Work is compoſed for the Uſe

ther. The Theory of Trade is yet but little underſtood, and therefore the Practice is often without real Advantage to the Public: But it might be carried on with more general Succeſs, if its Principles were better conſidered; and to excite that Attention, is our chief Deſign. To the Peruſal of this Book may ſucceed that of *Mun* upon foreign Trade, Sir *Joſiah Child*, *Locke* upon *Coin*, *Davenant*'s Treatiſes, the *Britiſh Merchant*, *Dictionaire de Commerce*, and for an Abſtract or Compendium *Gee*, and an Improvement that may hereafter be made upon his Plan.

XI. The Principles of *Laws* and *Government*, come next to be conſidered; by which Men are taught to whom Obedience is due, for what it is paid, and in what degree it may be juſtly required. This Knowledge by peculiar Neceſſity conſtitutes a Part of the Education of an *Engliſhman*, who profeſſes to obey his Prince according to the Law, and who is himſelf a ſecondary Legiſlator, as he gives his Conſent by his Repreſentative, to all the Laws by which he is bound, and has a Right to petition the great Council of the Nation, whenever he thinks they are deliberating upon an Act detrimental to the Intereſt of the Community. This is therefore a Subject to which the Thoughts of a young Man ought to be directed; and that he may obtain ſuch Knowledge as may qualify him to act and judge as one of a free People, let him be directed to add to this Introduction, *Forteſcue*'s

Trea-

PART I.

ON

READING, SPEAKING, and *WRITING LETTERS.*

PART I.

INTRODUCTION.*

ELOCUTION is a Branch of Oratory, the Power and Importance of which is greater than is generally thought; inſomuch that Eloquence takes its Name from it.

The great Deſign and End of a good Pronunciation is, to make the Ideas ſeem to come from the Heart; and then they will not fail to excite the Attention and Affections of thoſe who hear us.

The Deſign of this Eſſay is to ſhew

Firſt, What a bad Pronunciation is, and how to avoid it.

Secondly, What a good Pronunciation is, and how to attain it.

I. Now the ſeveral Faults of Pronunciation are theſe following.

1. When the Voice is too loud.

This is very diſagreeable to the Hearer, and very inconvenient to the Speaker.

* This contains the Subſtance of a late excellent Eſſay on Elocution, publiſh'd ſince the firſt Edition of the PRECEPTOR, by the Reverend Mr. *Maſon* of *Cheſhunt* in *Hertfordſhire*; which I have been perſuaded by ſeveral eminent Schoolmaſters, to prefix by way of Introduction to the Leſſons *on* Reading and Speaking.

It will be very diſagreeable to the *Hearers*, if they be Perſons of good Taſte: who will always look upon it to be the Effect either of *Ignorance* or *Affectation*.

Beſides, an overſtrained Voice is very inconvenient to the *Speaker*, as well as diſguſtful to judicious Hearers. It exhauſts his Spirits to no Purpoſe. And takes from him the proper Management and Modulation of his Voice according to the Senſe of his Subject. And, what is worſt of all, it naturally leads him into a Tone.

Every Man's Voice indeed ſhould fill the Place where he ſpeaks; but if it exceed its natural Key, it will be neither ſweet, nor ſoft, nor agreeable, becauſe he will not be able to give every Word its proper and diſtinguiſhing Sound.

2. Another Fault in Pronunciation is, when the Voice is too low.

This is not ſo inconvenient to the Speaker, but is as diſagreeable to the Hearer, as the other Extreme. It is always offenſive to an Audience to obſerve any thing in the Reader or Speaker that looks like Indolence or Inattention. The Hearer will never be affected whilſt he ſees the Speaker indifferent.

The Art of governing the Voice conſiſts a good deal in dexterouſly avoiding theſe two Extremes: At leaſt, this ought

ciation; all which he conquered by invincible Labour and Perſeverance. One was a Weakneſs of Voice; which he cured by frequently declaiming on the Sea-Shore, amidſt the Noiſe of the Waves. Another was a Shortneſs of Breath; which he mended by repeating his Orations as he walked up a Hill. And the other was the Fault I am ſpeaking of; a thick mumbling Way of ſpeaking; which he broke himſelf of by declaiming with Pebbles in his Mouth.

4. Another Fault in Pronunciation is, when Perſons ſpeak too quick.

This Manner of reading may do well enough when we are examining Leaſes, peruſing Indentures, or reciting Acts of Parliament, where there is always a great Superfluity of Words; or in reading a News-Paper, where there is but little Matter that deſerves our Attention; but is very improper in reading Books of Devotion and Inſtruction, and eſpecially the ſacred Scriptures, where the Solemnity of the Subject, or the Weight of the Senſe, demands a particular Regard.

The great Diſadvantage which attends this Manner of Pronunciation is, that the Hearer loſes the Benefit of more than half the good Things he hears, and would fain remember, but cannot. And a Speaker ſhould always have a Regard to the Memory as well as the Underſtanding of his Hearers.

5. It is alſo a Fault to ſpeak too ſlow.

Some are apt to read in a heavy, droning, ſleepy Way; and through mere Careleſſnes make Pauſes at improper Places. This is very diſagreeable. But to hemm, hauk, ſneeze, yawn, or cough, between the Periods, is more ſo.

A too ſlow Elocution is moſt faulty in reading Trifles that do not require Attention. It then becomes tedious. A Perſon that is addicted to this ſlow Way of ſpeaking, ſhould always take care to reward his Hearer's Patience with important Sentiments, and compenſate the Want of Words by a Weight of Thought.

But a too ſlow Elocution is a Fault very rarely to be found, unleſs in aged People, and thoſe who naturally ſpeak ſo in common Converſation. And in theſe, if the Pronunciation be in all other Reſpects juſt, decent, and proper; and eſpecially if the Subject be weighty or intricate, it is very excuſable.

6. An irregular or uneven Voice, is a great Fault in reading.

That is, when the Voice riſes and falls by Fits and Starts, or when it is elevated or depreſſed unnaturally or unſeaſon-

ably, without Regard to Senſe or Stops; or always beginning a Sentence with a high Voice, and concluding it with a low one, or *vice verſa*; or always beginning and concluding it with the ſame Key. Oppoſite to this is

7. A flat, dull, uniform, Tone of Voice, without Emphaſis or Cadence, or any Regard to the Senſe or Subject of what is read.

This is a Habit, which Children, who have been uſed to read their Leſſons by way of Taſk, are very apt to fall into, and retain as they grow up. Such a Monotony as Attorneys Clerks read in when they examine an engroſſed Deed. This is a great Infelicity when it becomes habitual; becauſe it deprives the Hearer of the greateſt Part of the Benefit or Advantage he might receive by a cloſe Attention to the weighty and intereſting Parts of the Subject, which ſhould always be diſtinguiſhed or pointed out by the Pronunciation. For a juſt Pronunciation is a good Commentary: And therefore no Perſon ought to read a Chapter or a Pſalm in Public, before he hath carefully read it over to himſelf once or twice in private. But

Laſtly, the greateſt and moſt common Fault of all, is reading with a Tone.

No Habit is more eaſy to be contracted than this, or more

These are the most common Faults of a bad Pronunciation. Our next Enquiry is

II. *How to avoid them.*

To this End the few following Rules may be of Service.

1. If you would not read in too loud or too low a Voice, consider whether your Voice be naturally too low or too loud; and correct it accordingly in your ordinary Conversation: by which means you will be better able to correct it in reading. If it be too low, converse with those that are deaf; if too loud, with those whose Voices are low. Begin your Periods with an even moderate Voice, that you may have the Command of it, to raise or fall it as the Subject requires.

2. To cure a thick confused cluttering Voice, accustom yourself, both in Conversation and Reading, to pronounce every Word distinct and clear. Observe with what Deliberation some converse and read, and how full a Sound they give to every Word; and imitate them. Do not affect to contract your Words, (as some do) or run two into one. This may do very well in Conversation, or in reading familiar Dialogues, but is not so decent in grave and solemn Subjects; especially in reading the sacred Scriptures.

It appears from *Demosthenes*'s Case, that this Fault of Pronunciation cannot be cured without much Difficulty, nor will you find his Remedy effectual without Pains and Perseverance.

3. To break a Habit of reading too fast, attend diligently to the Sense, Weight, and Propriety of every Sentence you read, and of every emphatical Word in it. This will not only be an Advantage to yourself, but a double one to your Hearers; for it will at once give them Time to do the same, and excite their Attention when they see yours is fixed. A solemn Pause after a weighty Thought is very beautiful and striking.——A well-timed Stop gives as much Grace to Speech as it does to Music.——Imagine that you are reading to Persons of slow and unready Conceptions; and measure not your Hearer's Apprehension by your own. If you do, you may possibly out-run it. And as in reading you are not at liberty to repeat your Words and Sentences, *that* should engage you to be very deliberate in pronouncing them, that their Sense may not be lost. The Ease and Advantage that will arise both to the Reader and Hearer, by a free, full, and deliberate Pronunciation, is hardly to be imagined.

I need lay down no Rules to avoid a too slow Pronunciation; that *being a Fault which few* are guilty of.

4. To cure an uneven, deſultory Voice, take care that you do not begin your Periods either in too high or too low a Key; for that will neceſſarily lead you to an unnatural and improper Variation of it. Have a careful Regard to the Nature and Quantity of your Points, and the Length of your Periods; and keep your Mind intent on the Senſe, Subject, and Spirit of your Author.

The ſame Directions are neceſſary to avoid a *Monotony* in Pronunciation, or a dull, ſet, uniform Tone of Voice. For if your Mind be but attentive to the Senſe of your Subject, you will naturally manage and modulate your Voice according to the Nature and Importance of it.

Laſtly, To avoid all Kinds of unnatural and diſagreable Tones, the only Rule is, to endeavour to ſpeak with the ſame Eaſe and Freedom as you would do on the ſame Subject in private Converſation. You hear no body converſe in a Tone; unleſs they have the Brogue of ſome other Country, or have got into a Habit (as ſome have) of altering the natural Key of their Voice when they are talking of ſome ſerious Subject in Religion. But I can ſee no Reaſon in the World, that when in common Converſation we ſpeak in a natural Voice with proper Accent and Emphaſis, yet as ſoon as we begin to read, or talk of Religion, or ſpeak in Public, we ſhould im-

Secondly, *Let us enquire what a good Pronunciation is, and how to attain it.*

I. A good Pronunciation *in reading*, is the Art of managing and governing the Voice ſo as to expreſs the full Senſe and Spirit of your Author, in that juſt, decent, and graceful Manner, which will not only inſtruct but affect the Hearers; and will not only raiſe in them the ſame Ideas he intended to convey, but the ſame Paſſions he really felt. This is the great End of reading to others, and this End can only be attained by a proper and juſt Pronunciation.

And hence we may learn wherein a good Pronunciation *in ſpeaking* conſiſts; which is nothing but a natural, eaſy, and graceful Variation of the Voice, ſuitable to the Nature and Importance of the Sentiments we deliver.

A good Pronunciation in both theſe Reſpects is more eaſily attained by ſome than others; as ſome can more readily enter into the Senſe and Sentiments of an Author, and more eaſily deliver their own, than others can; and at the ſame time have a more happy Facility of expreſſing all the proper Variations and Modulations of the Voice than others have. Thus Perſons of a quick Apprehenſion, and a briſk Flow of animal Spirits (ſetting aſide all Impediments of the Organs) have generally a more lively, juſt, and natural Elocution, than Perſons of a ſlow Perception and a flegmatick Caſt. However, it may in a good Degree be attained by every one that will carefully attend to and practiſe thoſe Rules that are proper to acquire it.

And to this End the Obſervation of the following Rules is neceſſary.

1. Have a particular Regard to your *Pauſes*, *Emphaſis*, and *Cadence*.

1. To your *Pauſes*.

And with reſpect to this, you will in a good meaſure in reading be directed by the Points: but not perfectly; for there are but few Books that are exactly pointed.

The common Stops or Points are theſe:

A *Comma* (,), *Semi-colon* (;), *Colon* (:), *Period* (.), *Interrogation* (?), and *Admiration* (!).

But

eaſy Sound wherewith you ſpeak, *for a ſtrange, new, awkward Tone, as ſome do when they begin to* read; *which would almoſt perſuade our Ears, that the* Speaker, *and the* Reader, *were two different Perſons, if our Eyes did not tell us the contrary.*

WATTS's Art of Reading.

But beſide theſe, there are four more Notes or Diſtinctions of Pauſe, *viz.* a *Parentheſis* ( ) ; which requires the Pauſe of a *Comma* at leaſt, and ſometimes a *Semi-colon* after it. 2. A *Double Period*, or *Blank Line*, (——) ; which denotes the Pauſe of two Periods, or half a Paragraph. 3. A *Paragraph* or *Break* ; when the Line is broke or left imperfect, and the next begins under the ſecond or third Letter of the preceding Line ; and denotes the Pauſe of two double Periods. 4. A *double Paragraph*, that is, when the next Line not only begins ſhorter than the preceding, but leaves the Space of a whole Line vacant between them ; which ſhews that the Voice is to reſt during the Time of two Paragraphs.

Theſe Points ſerve two Purpoſes. 1. To diſtinguiſh the Senſe of the Author. 2. To direct the Pronunciation of the Reader.

You are not to fetch your Breath (if it can be avoided) till you come to the Period or Full Stop ; but a diſcernable Pauſe is to be made at every one, according to its proper Quantity or Duration.

A Comma ſtops the Voice while we may privately tell *one*, a Semi-colon *two* ; a Colon *three* : and a Period *four*.

Where the Periods are very long, you may take Breath at

And the emphatical Words (for there are often more than one) in a Sentence, are thoſe which carry a Weight or Importance in themſelves, or thoſe on which the Senſe of the reſt depends; and theſe muſt always be diſtinguiſhed by a fuller and ſtronger Sound of Voice, wherever they are found, whether in the Beginning, Middle, or End of a Sentence. Take for inſtance thoſe Words of the Satyriſt.

——Rém, facias Rém,
Récte, ſi poſſis, ſi non, quocúnque Modo Rém.
HOR.

Get Pláce and Wéalth, if poſſible, with Grácę,
If not, by ány Means get Wéalth and Pláce.
POPE.

In theſe Lines the emphatical Words are accented; and which they are, the Senſe will always diſcover.

Here it may not be amiſs briefly to obſerve two or three Things.

1. That ſome Sentences are ſo full and comprehenſive, that almoſt every Word is emphatical: For inſtance, that pathetic Expoſtulation in the Prophecy of *Ezekiel.*

Why will ye die!

In this ſhort Sentence, every Word is emphatical, and on whichever Word you lay the Emphaſis, whether the firſt, ſecond, third, or fourth, it ſtrikes out a different Senſe, and opens a new Subject of moving Expoſtulation.

2. Some Sentences are equivocal, as well as ſome Words; that is, contain in them more Senſes than one; and which is the Senſe intended, can only be known by obſerving on what Word the Emphaſis is laid. For inſtance—*Shall you ride to Town to-day?* This Queſtion is capable of being taken in four different Senſes, according to the different Words on which you lay the Emphaſis. If it be laid on the Word [you], the Anſwer may be, *No, but I intend to ſend my Servant in my ſtead.* If the Emphaſis be laid on the Word [ride], the proper Anſwer might be, *No, I intend to walk it.* If you place the Emphaſis on the Word [Town], it is a different Queſtion; and the Anſwer may be, *No, for I deſign to ride into the Country.* And if the Emphaſis be laid on the Words [*to-day*], the Senſe is ſtill ſomething different from all theſe; and the proper Anſwer may be, *No, but I ſhall to-morrow.* Of ſuch Importance ſometimes is a right Emphaſis, in order to determine the proper Senſe of what we read or ſpeak. But I would obſerve

3. The Voice muſt expreſs, as near as may be, the very Senſe or Idea deſigned to be conveyed by the emphatical Word; by a ſtrong, rough, and violent, or a ſoft, ſmooth, and tender Sound.

Thus the different Paſſions of the Mind are to be expreſſed by a different Sound or Tone of Voice. *Love*, by a ſoft, ſmooth, languiſhing Voice; *Anger*, by a ſtrong, vehement, and elevated Voice; *Joy*, by a quick, ſweet, and clear Voice; *Sorrow*, by a low, flexible, interrupted Voice; *Fear*, by a dejected, tremulous, heſitating Voice; *Courage*, hath a full, bold, and loud Voice; and *Perplexity*, a grave, ſteady, and earneſt one. Briefly, in *Exordiums* the Voice ſhould be low; in *Narrations*, diſtinct; in *Reaſoning*, ſlow; in *Perſuaſions*, ſtrong: It ſhould thunder in *Anger*, ſoften in *Sorrow*, tremble in *Fear*, and melt in *Love*.

4. The Variation of the Emphaſis muſt not only diſtinguiſh the various Paſſions deſcribed, but the ſeveral Forms and Figures of Speech in which they are expreſſed. *e. g.*

In a *Proſopopœia*, we muſt change the Voice as the Perſon introduced would.

In an *Antitheſis*, one Contrary muſt be pronounced louder than the other.

In a *Climax*, the Voice ſhould always riſe with it.

[redacted]

Every *Parentheſis* is to be pronounced in Cadence; that is, with a low Voice, and quicker than ordinary; that it may not take off the Attention too much from the Senſe of the Period it interrupts. But all *Apoſtrophes* and *Proſopopœias* are to be pronounced in *Emphaſis*.

So much for *Pauſes*, *Emphaſis*, and *Cadence*: A careful Regard to all which is the firſt Rule for attaining a right Pronunciation.

II. If you would acquire a juſt Pronunciation in Reading, you muſt not only take in the full Senſe, but enter into the Spirit of your Author: For you can never convey the Force and Fulneſs of his Ideas to another till you feel them yourſelf. No Man can read an Author he does not perfectly underſtand and taſte.

"The great Rule which the Maſters of Rhetoric ſo much "preſs, can never enough be remembered; *that to make a* "*Man ſpeak well and pronounce with a right Emphaſis, he* "*ought thoroughly to underſtand all that he ſays, be fully* "*perſuaded of it, and bring himſelf to have thoſe Affections* "*which he deſires to infuſe into others.* He that is inwardly "perſuaded of the Truth of what he ſays, and that hath a "Concern about it in his Mind, will pronounce with a natural "Vehemence that is far more lovely than all the Strains that "Art can lead him to. An Orator muſt endeavour to feel "what he ſays, and then he will ſpeak ſo as to make others "feel it." *

The ſame Rules are to be obſerved in reading Poetry and Proſe: Neither the Rhime nor the Numbers ſhould take off your Attention from the Senſe and Spirit of your Author. It is this only that muſt direct your Pronunciation in Poetry as well as Proſe. When you read Verſe, you muſt not at all favour the Meaſure or Rhime; *that* often obſcures the Senſe and ſpoils the Pronunciation: For the great End of Pronunciation is to elucidate and heighten the Senſe; that is, to repreſent it not only in a clear but a ſtrong Light. Whatever then obſtructs this is carefully to be avoided, both in Verſe and Proſe. Nay, this ought to be more carefully obſerved in reading Verſe than Proſe; becauſe the Author, by a conſtant Attention to his Meaſures and Rhime, and the Exaltation of his Language, is often very apt to obſcure his Senſe; which therefore requires the more Care in the Reader to diſcover and diſtinguiſh it by the Pronunciation. And if when you read

* Burnet's *Paſtoral Care*, p. 228.

read Verſe with proper Pauſe, Emphaſis and Cadence, and a Pronunciation varied and governed by the Senſe, it be not harmonious and beautiful, the Fault is not in the Reader but the Author. And if the Verſe be good, to read it thus will improve its Harmony; becauſe it will take off that Uniformity of Sound and Accent which tires the Ear, and makes the Numbers heavy and diſagreeable.

III. Another important Rule to be obſerved in Elocution is, *Study Nature*. By this I mean

1. Your own natural Diſpoſitions and Affections. And thoſe Subjects that are moſt ſuitable to them, you will eaſily pronounce with a beautiful Propriety: And to heighten the Pronunciation, the natural Warmth of the Mind ſhould be permitted to have its Courſe under a proper Rein and Regulation.

2. Study the natural Diſpoſitions and Affections of others. For ſome are much more eaſily impreſſed and moved one way, and ſome another. And an Orator ſhould be acquainted with all the Avenues to the Heart.

3. Study the moſt eaſy and natural Way of expreſſing yourſelf, both as to the Tone of Voice and the Mode of Speech. And this is beſt learnt by Obſervations on common Converſation; where all is free, natural and eaſy; where we are only

And the beſt Way to give the Mind a proper Degree of Aſſurance and Self-Command at ſuch a Time, is

1. To be entire Maſter of your Subject; and a Conſciouſneſs that you deliver to your Audience nothing but what is well worth their hearing, will give you a good Degree of Courage.

2. Endeavour to be wholly engaged in your Subject; and when the Mind is intent upon and warmed with it, it will forget that awful Deference it before paid to the Audience, which was ſo apt to diſconcert it.

3. If the Sight of your Hearers, or any of them, diſcompoſe you, keep your Eyes from them.

V. Be ſure to keep up a Life, Spirit, and Energy in the Expreſſion; and let the Voice naturally vary according to the Variation of the Stile and Subject.

Whatever be the Subject, it will never be pleaſing, if the Stile be low and flat; nor will the Beauty of the Stile be diſcovered, if the Pronunciation be ſo.

Cicero obſerves, there muſt be a *Glow* in our Stile, if we would warm our Hearers. And who does not obſerve how ridiculous it is to pronounce the *ardens Verbum* in a cold lifeleſs Tone? And the Tranſition of the Voice (as before obſerved) muſt always correſpond with that of the Subject, and the Paſſions it was intended to excite.

VI. In order to attain a juſt and graceful Pronunciation, you ſhould accuſtom yourſelves frequently to hear thoſe who excel in it, whether at the Bar or in the Pulpit; where you will ſee all the fore-mentioned Rules exemplified, and be able to account for all thoſe Graces and Beauties of Pronunciation which always pleaſed you, but you did not know why.

And indeed, the Art of Pronunciation, like all others, is better learnt by Imitation than Rule: But to be firſt acquainted with the Rules of it, will make the Imitation more eaſy. And beyond all that hath been ſaid, or can be deſcribed, you will obſerve a certain Agreeableneſs of Manner in ſome Speakers that is natural to them, not to be reduced to any Rule, and to be learnt by Imitation only; nor by that, unleſs it be in ſome Degree natural to you.

Laſtly, You ſhould frequently exerciſe yourſelf to read aloud according to the foregoing Rules.

It is Practice only that muſt give you the Faculty of an elegant Pronunciation. This, like other Habits, is only to be attained by often repeated Acts.

Orators

Orators indeed, as well as Poets, muſt be born ſo, or they will never excel in their reſpective Arts: But that Part of Oratory which conſiſts in a decent and graceful Pronunciation (provided there be no Defect in the Organs of Speech) may be attained by Rule, Imitation, and Practice; and, when attained, will give a Beauty to your Speech, a Force to your Thoughts, and a Pleaſure to the Hearers, not to be expreſſed; and which all will admire, but none can imitate, unleſs they are firſt prepared for it by Art and Nature.

In fine, the great Advantage of a juſt Pronunciation is, that will pleaſe all, whether they have no Taſte, a bad Taſte, or a good Taſte.

But as under the Word [Pronunciation] the Ancients comprehended *Action* as well as *Elocution*; and as a few general Rules concerning that may be of uſe to ſuch as ſpeak in Public, it may not be improper here briefly to ſubjoin them.

The Action then ſhould be as eaſy and as natural as the Elocution; and, like that, muſt be varied and directed by the Paſſions.

An affected Violence of Motion is as diſguſtful as an affected Vehemence of Voice; and no Action, as bad as no Emphaſis: Which two Faults commonly go together, as do the other two, juſt before mentioned.

Thoſe Parts of the Body that are to be principally employed

Paſſions loſe all the Advantages of. Look well upon a good Piece of Painting where the Paſſions are ſtrongly expreſſed, and you will conceive the Power of it.

3. The *Eyes*. Theſe ſhould be carried from one Part of the Audience to another, with a modeſt and decent Reſpect; which will tend to recall and fix their Attention, and animate your own Spirit by obſerving their Attention fixed. But if their Affections be ſtrongly moved, and the obſerving it be a Means of raiſing your own too high, it will be neceſſary then to keep the Eye from off them. For though an Orator ſhould always be animated, he ſhould never be overcome by his Paſſions.

The Language of the Eye is inexpreſſible. It is the Window of the Soul; from which ſometimes the whole Heart looks out at once, and ſpeaks more feelingly than all the warmeſt Strains of Oratory; and comes effectually in Aid of it, when the Paſſion is too ſtrong to be uttered.

4. The *Hands*.

The Left-hand ſhould never be uſed alone; unleſs it be to attend the Motion of the Head and Eyes in an Addreſs to the Audience on the left Side.

The Right-hand may be often uſed alone.

When you ſpeak of the Body, you may point to it with the middle Finger of your Right-hand.

When you ſpeak of your Soul or Conſcience, you may lay your Right-hand gently on your Breaſt.

It ſhould be often diſplayed with an eaſy Motion to favour an Emphaſis; but ſeldom or never be quite extended

All its Motions ſhould be from the Left to the Right.

Both the Hands diſplayed, and the Arms extended, is a violent Action, and never juſt or decent unleſs the Audience be noiſy, and Part of them at a Diſtance from the Speaker, and he is labouring to be heard; and then they ſhould never be extended higher than the Head, unleſs pointing at ſomething above the Audience. *

The Motion of the Hand ſhould always correſpond with thoſe of the Head and Eyes; as *they* ſhould with the Paſſions expreſſed.

In deliberate Proof or Argumentation, no Action is more proper or natural, than gently to lay the firſt Finger of the Right-hand on the Palm of the Left.

Of what great uſe the proper Motion of the Hand is in aſſiſting Pronunciation, and how many Paſſions may be ſtrong-

* See *Raphael's Cartoon, repreſenting St. Paul* preaching at *Athens*.

ly indicated thereby, when attended with that of the Head and Eyes, is not eaſy to be deſcribed, but is ſoon obſerved in common Converſation.

Laſtly, The Poſture of the *Body*.

This ſhould be uſually erect; not continually changing, nor always motionleſs: Declining in Acts of Humiliation; in Acts of Praiſe and Thankſgiving, raiſed.

It ſhould always accompany the Motion of the Hands, Head, and Eyes, when they are directed to any particular Part of the Audience; but never ſo far as to let the Back be turned to any Part of it.

But let it ſuffice juſt to hint at theſe Things. They who deſire to ſee them more largely treated of, may conſult *Quintilian de Inſtitutione Oratoriâ*, lib. xi. cap. 3.

After all, with regard to Action, the great Rule is (the ſame as in Pronunciation) to *follow Nature, and avoid Affectation*. The Action of the Body, and the ſeveral Parts of it, muſt correſpond with the Pronunciation, as that does with the Stile, and the Stile with the Subject. A perfect Harmony of all which compleats the Orator. *

* Thoſe who deſire to be more particularly acquainted with this

LESSONS *for* READING.

LESSON I.

On the Duty of Children to Parents.

THE Courſe and Compaſs of God's Providence, and his Methods of eſtabliſhing and evidencing the Meaſures of reciprocal Duty, is no where more remarkable than in the mutual Obligations between Parents and their Children. The Child comes into the World naked and helpleſs, and from himſelf more deſtitute of the natural Means of Security and Support, than *almoſt* any of the inferior Creatures. In this Exigency the Parental Care and Tenderneſs ſteps in to his Relief, ſupplies all his Neceſſities, and relieves all his Wants; bears with all his untowardly Diſpoſitions, at an Age when he is neither capable of being corrected or convinced; and not only provides the propereſt Food for him, when he is incapable of providing any for himſelf, but likewiſe adminiſters it when he is incapable of feeding himſelf; bears with all Degrees of his Folly and Impertinence, liſtens to all his trifling and idle Enquiries, not only with Patience, but with Pleaſure, till they gradually conduct him to Health, and Strength, and Knowledge. But the Child is not long arrived at this Perfection of his Nature, before his Parents begin to fall gradually into the ſame Infirmities thro' which they but lately conducted and ſupported their Children, and to need the ſame Aſſiſtance which they lately lent. And firſt they begin to grow ſickly, and then they call for the Aid of that Health which they cultivated and took care of in their Children. The loſs of Chearfulneſs and good Humour commonly ſucceeds the loſs *of Health; the old* Parents are un-

eaſy, and fret at all about them. And now is the Time for Children to return all that Tenderneſs and Patience to their Parents Peeviſhneſs, without Sourneſs or Reproof, which their Parents had long lent them in all their childiſh Perverſeneſs, at an Age when they were not capable of being corrected. In the next place, the old Parents grow troubleſomely talkative, and (as Youth is too apt to think) impertinent, and dwell eternally upon the Obſervations and Adventures of their Times and earlier Years. Remember, you alſo had your Time of being talkative and impertinent, and your Parents bore with you, but with this Difference, you aſked them ſilly and trifling Queſtions, and they now tell you wiſe and uſeful Obſervations. But they are troubleſome becauſe they tell them too often. The Anſwer to this is very obvious; if your Parents bore your Folly, you may well bear their Wiſdom; and although perhaps they talk more than is neceſſary to inform you of preſent Things, yet their Converſation turns moſtly upon Things paſt, perhaps paſt many Years before you came into the World, and conſequently ſuch as they muſt know a thouſand times better than you. Or though they ſhould talk more than is neceſſary to inform you, they do not talk more than is neceſſary to inform your Servants, or your Children, who are now come

Cruelty and Ingratitude. In the laſt place, the Underſtanding of the old Parents begins to fail, and the Strength of their Minds doth not long outlive the Strength of their Bodies, but decays gradually till they become again Children; their Teeth fall, and their Tongues faulter, and they are once more Infants, and are now confin'd to their Beds, as they were at firſt to their Cradles. This is the laſt Stage of Life; and here they demand all that Care, and Compaſſion, and Tenderneſs at your Hands, when they are juſt going out of the World, which you called for at theirs when you firſt came into it.

LESSON II.

The Folly of PRIDE.

IF there be any thing which makes human Nature appear ridiculous to Beings of ſuperior Faculties, it muſt be *Pride*. They know ſo well the Vanity of thoſe imaginary Perfections that ſwell the Heart of Man, and of thoſe little ſupernumerary Advantages, whether in Birth, Fortune, or Title, which one Man enjoys above another, that it muſt certainly very much aſtoniſh, if it does not very much divert them, when they ſee a Mortal puffed up, and valuing himſelf above his Neighbours on any of theſe Accounts, at the ſame time that he is obnoxious to all the common Calamities of the Species. To ſet this Thought in its true Light, we will fancy, if you pleaſe, that yonder Mole-hill is inhabited by reaſonable Creatures, and that every Piſmire (his Shape and Way of Life excepted) is endowed with human Paſſions. How ſhould we ſmile to hear one give us an Account of the Pedigrees, Diſtinctions, and Titles that reign among them!—Obſerve how the whole Swarm divides and makes way for the Piſmire that paſſes through them! You muſt underſtand he is an Emmet of Quality, and has better Blood in his Veins than any Piſmire in the Mole-hill. Don't you ſee how ſenſible he is of it, how ſlow he marches forward, how the whole Rabble of Ants keep their Diſtance? —Here you may obſerve one placed upon a little Eminence, and looking down on a long Row of Labourers. He is the richeſt Inſect on this Side the Hillock, he has a Walk of half a Yard in Length, and a *quarter of an Inch* in Breadth; he

keeps a hundred menial Servants, and has at leaſt fifteen Barly-corns in his Granary. He is now chiding and beſlaving the Emmet that ſtands before him, and who, for all that we can diſcover, is as good an Emmet as himſelf.

But here comes an Inſect of Figure! Don't you take notice of a little white Straw that he carries in his Mouth? That Straw, you muſt underſtand, he would not part with for the longeſt Tract about the Mole-hill; did you but know what he has undergone to purchaſe it! See, the Ants of all Qualities and Conditions ſwarm about him; ſhould this Straw drop out of his Mouth, you would ſee all this numerous Circle of Attendants follow the next that took it up, and leave the diſcarded Inſect, or run over his Back to come at his Succeſſor.—If now you have a mind to ſee all the Ladies of the Mole-hill, obſerve firſt the Piſmire that liſtens to the Emmet on her Left Hand, at the ſame time that ſhe ſeems to turn her Head away from him. He tells this poor Inſect that ſhe is a Goddeſs, that her Eyes are brighter than the Sun, that Life and Death are at her Diſpoſal. She believes him. and gives herſelf a thouſand little Airs upon it.—Mark the Vanity of the Piſmire on your Left Hand! ſhe can ſcarce crawl with Age, but you muſt know ſhe values herſelf upon her Birth, and if you mind, ſpurns at every one

LESSON III.

On CONVERSATION.

SOCIETY ſubſiſts amongſt Men by a mutual Communication of their Thoughts to each other. Words, Looks, Geſture, and different Tones of Voice, are the Means of that Communication. I ſpeak, and in an Inſtant my Ideas and Sentiments are communicated to the Perſon who hears me; my whole Soul in a manner paſſes into his. This Communication of my Thoughts, is again the Occaſion of others in him, which he communicates to me in his turn. Hence ariſes one of the moſt lively of our Pleaſures; by this means too we enlarge our Knowledge, and this reciprocal Commerce is the principal Source of our intellectual Wealth.

The firſt Rule with regard to Converſation, is to obſerve all the Laws of Politeneſs in it. This Rule is of all others the moſt indiſpenſable. It is not in every one's Power perhaps to have fine Parts, ſay witty Things, or tell a Story agreeably; but every Man may be polite, if he pleaſes, at leaſt to a certain Degree. Politeneſs has infinitely more Power to make a Perſon be loved, and his Company ſought after, than the moſt extraordinary Parts or Attainments he can be Maſter of. Theſe ſcarce ever fail of exciting Envy, and Envy has always ſome Ill-will in it. If you would be eſteemed, make yourſelf be loved; we always eſteem the Perſon we love more than he deſerves, and the Perſon we do not love, as little as ever we can; nay, we do all we can to deſpiſe him, and commonly ſucceed in it.

Great Talents for Converſation require to be accompanied with great Politeneſs; he who eclipſes others owes them great Civilities; and whatever a miſtaken Vanity may tell us, it is better to *pleaſe* in Converſation than to *ſhine* in it.

Another general Rule in Converſation is, to conform yourſelf to the Taſte, Character, and preſent Humour of the Perſons you converſe with. This Rule is a Conſequence of the foregoing; Politeneſs dictates it, but it requires a large Fund of good Nature and Complaiſance to obſerve it; not but that a Perſon muſt follow his Talent in Converſation; do not force Nature, no one ever did it with Succeſs. If you have not a Talent for Humour, or Raillery, or Story-telling, never attempt them. Contain yourſelf alſo

within the Bounds of what you know, and never talk upon Things you are ignorant of, unleſs it be with a View to inform yourſelf. A Perſon cannot fail in the Obſervance of this Rule without making himſelf ridiculous; and yet how often do we ſee it tranſgreſſed! Some who on War or Politics could talk very well, will be perpetually haranguing on Works of Genius and the Belles Lettres; others who are capable of Reaſoning, and would make a Figure in grave Diſcourſe, will yet conſtantly aim at Humour and Pleaſantry, tho' with the worſt Grace imaginable. Hence it is, that we ſee a Man of Merit ſometimes appear like a Coxcomb, and hear a Man of Genius talk like a Fool.

Avoid Diſputes as much as poſſible. In order to appear eaſy and well-bred in Converſation, you may aſſure yourſelf it requires more Wit, as well as more good Humour, to improve, than to contradict the Notions of another; but if you are at any time obliged to enter on an Argument, give your Reaſons with the utmoſt Coolneſs and Modeſty, two Things which ſcarce ever fail of making an Impreſſion on the Hearers. Beſides, if you are neither dogmatical, nor ſhew either by your Actions or Words that you are full of yourſelf, all will the more heartily rejoice at your Victory; nay, ſhould you be pinch'd in your Argument, you may

When an Argument is over, how many weighty Reaſons does a Man recollect, which his Heat and Violence made him utterly forget?

It is yet more abſurd to be angry with a Man becauſe he does not apprehend the Force of your Reaſons, or give weak ones of his own. If you argue for Reputation, this makes your Victory the eaſier; he is certainly in all Reſpects an Object of your Pity, rather than Anger; and if he cannot comprehend what you do, you ought to thank Nature for her Favours, who has given you ſo much the clearer Underſtanding.

You may pleaſe to add this Conſideration, that among your Equals no one values your Anger, which only preys upon its Maſter; and perhaps you may find it not very conſiſtent either with Prudence or your Eaſe, to puniſh yourſelf whenever you meet with a Fool or a Knave.

Laſtly, if you propoſe to yourſelf the true End of Argument, which is Information, it may be a ſeaſonable Check to your Paſſion; for if you ſearch purely after Truth, 'twill be almoſt indifferent to you where you find it. I cannot in this Place omit an Obſervation which I have often made, namely, that nothing procures a Man more Eſteem and leſs Envy from the whole Company, than if he chuſes the Part of Moderator, without engaging directly on either Side in a Diſpute. This gives him the Character of impartial, furniſhes him with an Opportunity of ſifting Things to the Bottom, of ſhewing his Judgment, and of ſometimes making handſome Compliments to each of the contending Parties. I ſhall cloſe this Subject with giving you one Caution: When you have gain'd a Victory, do not puſh it too far; 'tis ſufficient to let the Company and your Adverſary ſee 'tis in your Power, but that you are too generous to make uſe of it.

LESSON IV.

On the ſame Subject.

THE Faculty of interchanging our Thoughts with one another, or what we expreſs by the Word *Converſation*, has always been repreſented by moral Writers, as one of the nobleſt Privileges of Reaſon, and which more particularly ſets Mankind above the Brute Part of the Creation.

Though

Though nothing ſo much gains upon the Affections as this *Extempore Eloquence*, which we have conſtantly Occaſion for, and are obliged to practiſe every Day, we very rarely meet with any who excell it it.

The Converſation of moſt Men is diſagreeable, not ſo much for want of Wit and Learning, as of good Breeding and Diſcretion.

If you reſolve to pleaſe, never ſpeak to gratify any particular Vanity or Paſſion of your own, but always with a Deſign either to divert or inform the Company. A Man who only aims at one of theſe, is always eaſy in his Diſcourſe; he is never out of Humour at being interrupted, becauſe he conſiders that thoſe who hear him are the beſt Judges, whether what he was ſaying could either divert or inform them.

A modeſt Perſon ſeldom fails to gain the good Will of thoſe he converſes with; becauſe no body envies a Man who does not appear to be pleaſed with himſelf.

We ſhould talk extremely little of ourſelves. Indeed what can we ſay? It would be as imprudent to diſcover our Faults, as ridiculous to count over our fancied Virtues. Our private and domeſtic Affairs are no leſs improper to be introduced into Converſation. What does it concern the Company how many Horſes you keep in your Stables? Or

A prudent Man will avoid talking much of any particular Science for which he is remarkably famous. There is not methinks an handſomer Thing ſaid of Mr. *Cowley* in his whole Life, than that none but his intimate Friends ever diſcover'd he was a great Poet by his Diſcourſe. Beſides the Decency of this Rule, it is certainly founded in good Policy. A Man who talks of any thing he is already famous for, has little to get, but a great deal to loſe. I might add, that he who is ſometimes ſilent on a Subject where every one is ſatisfied he could ſpeak well, will often be thought no leſs knowing in other Matters, where perhaps he is wholly ignorant.

Whenever you command, add your Reaſons for doing ſo; it is this which diſtinguiſhes the Approbation of a Man of Senſe from the Flattery of Sycophants, and Admiration of Fools.

Raillery is no longer agreeable than while the whole Company is pleaſed with it. I would leaſt of all be underſtood to except the Perſon rallied.

Though good Humour, Senſe and Diſcretion, ſeldom fail to make a Man agreeable, it may be no ill Policy ſometimes to prepare yourſelf in a particular Manner for Converſation, by looking a little farther than your Neighbours into whatever is become a reigning Subject. If our Armies are beſieging a Place of Importance Abroad, or our Houſe of Commons debating a Bill of Conſequence at Home, you can hardly fail of being heard with Pleaſure, if you have nicely inform'd yourſelf of the Strength, Situation and Hiſtory of the firſt, or of the Reaſons for and againſt the latter. It will have the ſame Effect, if when any ſingle Perſon begins to make a Noiſe in the World, you can learn ſome of the ſmalleſt Accidents in his Life or Converſation, which though they are too fine for the Obſervation of the Vulgar, give more Satisfaction to Men of Senſe, (as they are the beſt Opening to a real Character) than the Recital of his moſt glaring Actions. I know but one ill Conſequence to be fear'd from this Method, namely, that coming full charg'd into Company, you ſhould reſolve to unload; whether an handſome Opportunity offers itſelf or no.

Though the aſking of Queſtions may plead for itſelf the ſpecious Name of Modeſty, and a Deſire of Information, it affords little Pleaſure to the reſt of the Company, who are not troubled with the ſame Doubts; beſides which, he who aſks a Queſtion would do well to conſider, that he lies wholly at the Mercy of another, before he receives an Anſwer.

Nothing

Nothing is more ſilly than the Pleaſure ſome People take in what they call *ſpeaking their Minds.* A Man of this Make will ſay a rude Thing for the mere Pleaſure of ſaying it; when an oppoſite Behaviour, full as innocent, might have preſerv'd his Friend, or made his Fortune.

It is not impoſſible for a Man to form to himſelf as exquiſite a Pleaſure in complying with the Humour and Sentiments of others, as of bringing others over to his own; ſince 'tis the certain Sign of a ſuperior Genius, that can take and become whatever Dreſs it pleaſes.

I ſhall only add, that beſides what I have here ſaid, there is ſomething that can never be learnt, but in the Company of the Polite. The Virtues of Men are catching as well as their Vices, and your own Obſervations added to theſe, will ſoon diſcover what it is that commands Attention in one Man, and makes you tir'd and diſpleaſed with the Diſcourſe of another.

LESSON V.

On POETRY.

[redacted]

neſs of Judgment, to diſtinguiſh between Things and Conceptions, which at firſt ſight, or upon ſhort Glance, ſeem alike; to chuſe among infinite Productions of Wit and Fancy, which are worth preſerving and cultivating, and which are better ſtifled in the Birth, or thrown away when they are born, as not worth bringing up.

Without the Forces of Wit, all Poetry is flat and languiſhing; without the Succours of Judgment, 'tis wild and extravagant. The true Wonder of Poeſy is, that ſuch Contraries muſt meet to compoſe it; a Genius both penetrating and ſolid; in Expreſſion both Delicacy and Force; and the Frame or Fabric of a true Poem, muſt have ſomething both ſublime and juſt, amazing and agreeable. There muſt be a great Agitation of Mind to invent, a great Calm to judge and correct; there muſt be upon the ſame Tree and at the ſame Time, both Flower and Fruit. To work up this Metal into exquiſite Figure, there muſt be employed the Fire, the Chiſſel, and the File. There muſt be a general Knowledge both of Nature and of Arts; and to go the loweſt that can be, there are required Genius, Judgment, and Application; for without this laſt, all the reſt will not ſerve Turn, and none ever was a great Poet that applied himſelf much to any thing elſe.

LESSON VI.

A VISION.

WHATEVER Induſtry and Eagerneſs the modern Diſcoverers have ſhewn for the Knowledge of new Countries, there yet remains an ample Field in the Creation, to which they are utter Strangers, and which all the Methods of Travelling hitherto invented, will never bring them acquainted with. Of this I can give a very particular Inſtance, in an Accident which lately happened to me. As I was on the 6th of this Inſtant, walking with my Eyes caſt upwards, I fell into a Reflection on the vaſt Tracts of Air which appeared before me as uninhabited. And wherefore, ſaid I to myſelf, ſhould all this Space be created? Can it only be for an odd Bird to fly through, as now and then a Man paſſes a Deſart? Or are there alſo Kingdoms, with their particular Polities and

People, of a Species which we know nothing of, ordain'd to live in it?—It was in this manner I continued my Thought, when my Feet forſook the Level, and I was inſenſibly mounted in the Air, till I arrived at a Footing as firm and level as what I had left. But with what Surprize did I find myſelf among Creatures diſtinct from us in Shape and Cuſtoms! The Inhabitants are of a ſmall Stature, below thoſe which Hiſtory deſcribes for Pigmies; the talleſt of them exceed not fourteen or fifteen Inches, and the leaſt are hardly three. This Difference proceeds only from their Growth before they are brought to Light; for after, we never obſerve them to grow, unleſs it pleaſe their Parents, who have this uncommon Method of enabling them: They recall them to the Womb, where having been for ſome time, they receive an Addition to their Bulk, then go back to their Houſes, and continue at a Stand as they did before. The Experiment has been often tried with Succeſs, but ſome have ſuffered extremely by undergoing it.

Their Skins are like the antient *Britons*, all drawn over with Variety of Figures; the Colour made uſe of for this End is generally black. I have indeed obſerved in ſome of the Religious and Lawyers of this Country, Red here and there intermingled, though not ſo commonly of late. They

being ſeldom their Cuſtom to alter it, or put it off: In ſhort, they live in it Night and Day, and wear it to Rags rather than part with it, being ſure of the ſame Torture, and a greater Danger if they ſhould be dreſſed a ſecond time. I have farther taken notice, that they delight to go open-breaſted, moſt of them ſhewing their Boſoms ſpeckled. Some Lawyers indeed wear them quite white, perhaps for Diſtinction ſake, or to be known at a Diſtance; but the fineſt Shew is among the Beaux and Ladies, who mightily affect ſomething of Gold both before and behind them. Food I never ſaw them eat, they being a People, who, as I have obſerved, live in Air: Their Houſes are all ſingle and high, having no back Rooms, but frequently ſeven or eight Stories, which are all ſeparate Houſes above one another. They have one Gate to their City, and generally no Doors to their Houſes; tho' I have ſometimes ſeen them have particular Doors, and even made of Glaſs, where the Inhabitants have been obſerved to ſtand many Days, that their fine Apparel may be ſeen through them. If at any time they lie down, which they do when they come from their Habitations, as if coming abroad were their greateſt Fatigue, they will lie together in Heaps without receiving Hurt; tho' the ſoundeſt Sleep they get, is when they can have Duſt enough to cover them over. The Females amongſt them are but few, nothing being there produced by a Marriage of Sexes. The Males are of a different Strength or Endowment of Parts, ſome having Knowledge in an extreme Degree, and others none at all, yet at the ſame time they are mighty willing to inſtruct others. Their Names (for as many as would diſcover them to me) I obſerved to be the very ſame as ours are upon Earth; I met a few who made theirs a Myſtery, but why I am yet to learn. They are ſo communicative, that they will tell all the Knowledge they boaſt, if a Stranger apply himſelf to their Converſation: And this may be worth his while, if he conſiders that all Languages, Arts, and Sciences, are profeſſed amongſt them. I think I may ſay it without Vanity, that I knew a certain Taliſman, with proper Figures and Characters inſcribed, whereby their greateſt People may be charmed, brought to reſide with a Man, and ſerve him like a Familiar in the Conduct of Life.

There is no ſuch thing as Fighting amongſt them, but their Controverſies are determined by Words, wherein they ſeldom own themſelves conquered, yet proceed no farther than two or three Replies: Perhaps indeed two others take up their Neighbour's Quarrel, but then they deſiſt too after the ſame manner; ſometimes, however, Blows have enſued

upon their Account, tho' not amongſt them: In ſuch a Caſe they have deſcended to inſpire Mankind with their Sentiments, and choſen Champions from among us, in order to decide it.

The time of their Life is very different; ſome die as ſoon as born, and others in their Youth; ſome get a new Leaſe, by their entering into the Womb again; and if any weather out to a hundred Years, they generally live on to an extreme Age: After which it is remarkable, that inſtead of growing weaker as we do by Time, they increaſe in Strength, and become at laſt ſo confirmed in Health, that it is the Opinion of their Country, they never can periſh while the World remains.

The Sickneſſes which may take them off, beſides what happens from their natural Weakneſs of Body, are of different Sorts. One is Over-moiſture, which affecting their Manſions, makes them loſe their Complexions, become deformed, and rot away inſenſibly: This is often obviated by their not keeping too much within Doors. Another is the Worms, which prey upon their Bowels. If they be maimed by Accidents, they become like us, ſo far uſeleſs, and that will ſome time or other be the Occaſion of their Ruin. However, they periſh by theſe means only in appearance, and like Spirits who vaniſh in one Place, to be ſeen in another. But as Men die of Paſſions, ſo Diſeſteem is what the moſt nearly touches them;

LESSON VII.

The Picture of a GOOD MAN.

HE makes the Intereſt of Mankind, in a manner, his own; and has a tender and affectionate Concern for their Welfare. He cannot think himſelf happy, whatever his Poſſeſſions and Enjoyments are, while he ſees others miſerable. His Wealth and Affluence delight him chiefly as the Poor and Indigent are the better for it; and the greateſt Charm of Proſperity is the Opportunity it affords of relieving his Fellow-Creatures, and of being more extenſively uſeful. He thinks he has diſcharged but the *leaſt Part* of his Duty, when he has done *ſtrict Juſtice* to all; and therefore the communicating Advice and Comfort, Aſſiſtance and Support, according to the various Exigencies of thoſe with whom he converſes, is his conſtant Endeavour, and moſt pleaſing Entertainment. In the ſtrong and elegant Language of *Job*, *He is Eyes to the Blind, and Feet to the Lame; he delivereth the Poor that cry, and the Fatherleſs, and him that hath none to help him; the Bleſſing of him that is ready to periſh cometh upon him, and he cauſeth the Widow's Heart to ſing for Joy.* And that he may practiſe the more large and generous Charity, he retrenches uſeleſs Pomp and Extravagance; and by a regular and prudent Management, conſtantly provides for the Relief of the Neceſſitous; eſteeming this a much more ſublime and noble Gratification, than the idle Amuſements and Gallantries of a vain and luxurious Age.

He not only takes all Occaſions that preſent themſelves of doing Good, but ſeeks for Opportunities to be uſeful; it is part of the ſtated Employment and Buſineſs of his Life. He contrives and ſtudies which way he may be moſt ſerviceable to his Fellow-Creatures, and what that particular Talent is, with which he is entruſted for the Good of Mankind. If it be *Power*, he protects and encourages Virtue by his Authority and Influence, is the Patron of Liberty, and vindicates the Cauſe of oppreſſed Innocence. If *Riches*, he is rich in good Works, ready to diſtribute, willing to communicate. If *Knowledge*, he counts it his higheſt Pleaſure to inſtruct the Ignorant, and adminiſter proper Direction and Comfort in perplexing and difficult Circumſtances; and to defend the Cauſe of Religion, and repreſent it in a juſt and amiable Light. And to nothing

of this does he want to be *ſolicited*, but his generous Heart is always ready, and ſtrongly diſpoſed for beneficent Deſigns and Actions. You cannot lay a greater Obligation upon him, than by propoſing Ways in which he may be uſeful, or enlarge his Sphere of Uſefulneſs; for this is the Point in which all his Views, all his Satisfactions center.

Add to this, that he is inclin'd to abate of his Right, when inſiſting too ſtrictly upon it may have the Appearance of Harſhneſs and Severity; and has ſuch a ſtrong Senſe of Benevolence, ſuch an exalted Spirit of Humanity and Compaſſion, that no Conſiderations of *private Intereſt*, no Difference of *Nation* or *religious Profeſſion*, can reſtrain; and which the *greateſt Injuries* cannot bear down and extinguiſh. He aims that his Goodneſs may be as diffuſive as poſſible, and as much like that of the univerſal Parent, the eternal Fountain of Good, who ſupports, enlivens, and recreates the whole Creation; and therefore, as he is generous in all his Deſigns, he is very fearful of diſobliging any, either by Word or Action; and endeavours in his whole Conduct, to be agreeable as well as uſeful to all: Being candid in his Cenſures, practiſing to his Inferiors the moſt endearing Condeſcenſion, and carefully avoiding Moroſeneſs, and every thing that has the Appearance of Inſolence or Contempt. Finally, to conclude the Sketch of this

LESSON VIII.

he Duty of endeavouring to obtain WISDOM, *and the Uſe and Importance of it.*

WISDOM is of itſelf delectable and ſatisfactory. It is like Light, pleaſant to behold, caſting a ſpright- Luſtre, and diffuſing a benign Influence all about; diſ- aying Objects in their due Shapes, Poſtures, Magnitudes d Colours; diſpelling the Darkneſs of Ignorance, ſcatter- the Miſts of Doubt, and driving away the Spectres of luſive Fancy; diſcovering Obſtacles, ſecuring the Pro- , and making the Paſſages of Life clear, open and aſant. Wiſdom begets in us a Hope of Succeſs in our tions, and is uſually attended therewith. Now what is re delicious than Hope? What more ſatisfactory than ceſs? And he that aims at a good End, and knows he s proper Means to attain it, why ſhould he deſpair of Suc- s, ſince Effects naturally follow their Cauſes, and the Di- ie Providence is wont to afford its Concurrence to ſuch oceedings? Wiſdom makes all the Troubles, Griefs, and ins incident to Life, whether caſual Adverſities, or natu- Afflictions, eaſy and ſupportable; by rightly valuing the portance, and moderating the Influences of them. It fers not buſy Fancy to alter the Nature, amplify the De- e, or extend the Duration of them, by repreſenting them re ſad, heavy, and remedileſs than they truly are. Be- s that it confers a Facility and Dexterity in Action, ich is a very pleaſant and commodious Quality. To do ngs with Difficulty and Struggling, diſheartens a Man, ills his Courage, blunts the Edge of his Reſolution, ren- s him ſluggiſh and averſe from Buſineſs, tho' apprehended er ſo neceſſary and of great Moment. Theſe Obſtruc- ns Wiſdom removes, facilitating Operations, by directing Intention to Ends poſſible and attainable, by ſuggeſting Means and Inſtruments to work by, by contriving right thods and Courſes of Proceſs; the Mind by it being ſtor'd h Variety of good Principles, ſure Rules, and happy Ex- ients, repoſed in the Memory, and ready upon all Occa- ns to be produced and employed in Practice. Wiſdom be- s a ſound, healthful and harmonious Complexion of the l, diſpoſing us with Judgment *to diſtinguiſh*, and with

Pleaſure to reliſh ſavory and wholſome things, but to nauſeate and reject ſuch as are ungrateful and noxious to us; whence to the Soul proceeds all that Comfort, Joy and Vigour, which reſults to the Body from a good Conſtitution and perfect Health. Wiſdom acquaints us with ourſelves, our own Temper and Conſtitution, our Propenſions and Paſſions, our Habitudes and Capacities; a thing not only of mighty Advantage, but of infinite Pleaſure and Content to us. No Man in the World leſs knows a Fool than himſelf. He hath wonderful Conceits of his own Qualities and Faculties; he affects Commendations incompetent to him, and ſoars at Employments ſurpaſſing his Ability to manage. No Comedy can repreſent a Miſtake more odd and ridiculous than his; for what he wanders, ſtares and hunts after, but never can find or diſcern, is himſelf. Wiſdom procures and preſerves a conſtant Favour and fair Reſpect of Men, purchaſes a good Name, and upholds Reputation in the World: which things are naturally deſireable, and commodious in Life. The compoſed Frame of Mind, uniform and comely Demeanour, compliant and inoffenſive Converſation, fair and punctual Dealing, conſiderate Motions and dextrous Addreſſes of wiſe Men, naturally beget Eſteem and Affection in thoſe that obſerve them: Whereas Folly is freakiſh and

what it requires, the Miſtake of which produceth daily ſo many Miſchiefs in the World. It ſhews that it conſiſteth not in fair Profeſſions, but in real Practice; not in a pertinacious Adherence to any Sect or Party, but in a ſincere Love of Goodneſs, and Diſlike of Naughtineſs, wherever diſcovering itſelf; not in harſh Cenſuring and virulently Inveighing againſt others, but in carefully Amending our own Ways; not in a vain Oſtentation of outward Performances, but in an inward Goodneſs of Mind, exerting itſelf in Works of true Devotion and Charity; not in a nice Orthodoxy, or politic Subjection of our Judgments to the peremptory Dictates of Men, but in a ſincere Love of Truth, in a hearty Approbation of Compliance with Doctrines fundamentally good, and neceſſary to be believed.

LESSON IX.

A View of the different Climes and Regions of the Earth.

HOW oblique and faintly looks the Sun on yonder Climates, far removed from him! How tedious are the Winters there! How deep the Horrors of the Night, and how uncomfortable even the Light of the Day! The freezing Winds employ their fierceſt Breath, yet are not ſpent with blowing. The Sea, which elſewhere is ſcarce confined within its Limits, lies here immur'd in Walls of Cryſtal. The Snow covers the Hills, and almoſt fills the loweſt Vallies. How wide and deep it lies, incumbent over the Plains, hiding the ſluggiſh Rivers, the Shrubs and Trees, the Dens of Beaſts, and Manſions of diſtreſs'd and feeble Men!—See! where they lie confined, hardly ſecure againſt the raging Cold, or the Attacks of the wild Beaſts, now Maſters of the waſted Field, and forc'd by Hunger out of the naked Woods.—Yet not diſhearten'd (ſuch is the Force of human Breaſts) but thus provided for by Art and Prudence, the kind compenſating Gifts of Heaven, Men and their Herds may wait for a Releaſe. For at length the Sun approaching, melts the Snow, ſets longing Men at Liberty, and affords them Means and Time to make Proviſion againſt the next Return of Cold. It breaks the icy Fetters of the Main, where the vaſt Sea-Monſters pierce thro' floating Iſlands,

with Arms which can withſtand the cryſtal Rock: whilſt others, who of themſelves ſeem great as Iſlands, are by their Bulk alone arm'd againſt all but Man, whoſe Superiority over Creatures of ſuch ſtupendous Size and Force, ſhould make him mindful of his Privilege of Reaſon, and force him humbly to adore the great Compoſer of theſe wonderous Frames, and Author of his own ſuperior Wiſdom.

But leaving theſe dull Climates, ſo little favoured by the Sun, for thoſe happier Regions, on which he looks moſt kindly, making perpetual Summer; how great an Alteration do we find! His purer Light confounds weak-ſighted Mortals; pierced by his ſcorching Beams, ſcarce can they tread the glowing Ground. The Air they breathe cannot enough abate the Fire which burns within their panting Breaſts. Their Bodies melt; overcome and fainting, they ſeek the Shade, and wait the cool Refreſhments of the Night. Yet oft the bounteous Creator beſtows other Refreſhments; he caſts a Veil of Clouds before them, and raiſes gentle Gales; favoured by which, the Men and Beaſts purſue their Labours; and Plants refreſhed by Dews and Showers, can gladly bear the warmeſt Sun-beams.

And here the varying Scene opens to new Wonders. We ſee a Country rich with Gems, but richer with the fragrant Spices it affords. How gravely move the beaſts of Load

moſt delicious Fruits. How tame and tractable, how patient of Labour and of Thirſt, are thoſe large Creatures, who lifting up their lofty Heads, go led and loaden thro' thoſe dry and barren Places! Their Shape and Temper ſhew them fram'd by Nature to ſubmit to Man, and fitted for his ſervice; who from hence ought to be more ſenſible of his Wants, and of the divine Bounty thus ſupplying them.

But ſee! not far from us that fertileſt of Lands, water'd and fed by a friendly generous Stream, which ere it enters the Sea, divides itſelf into many Branches, to diſpenſe more equally the rich and nitrous Manure, it beſtows ſo kindly and in due Time on the adjacent Plains.—Fair Image of that fruitful and exuberant Nature, who with a Flood of bounty bleſſes all Things, and, Parent-like, out of her many breaſts ſends the nutritious Draught in various Streams to her rejoicing Offspring!—Innumerable are the dubious Forms and unknown Species which drink the ſlimy Current; whether they are ſuch as leaving the ſcorch'd Deſarts, ſatiate here their ardent Thirſt, and promiſcuouſly engend'ring, beget a monſtrous Race; or whether, as 'tis ſaid, by the Sun's genial Heat active on the fermenting Ooze, new Forms are generated, and iſſue from the River's fertile Bed.—See there the noted Tyrant of the Flood, and Terror of its Borders! When ſuddenly diſplaying his horrid Form, the amphibious ravager invades the Land, quitting his watry Den, and from the Deep emerging, with hideous Ruſh ſweeps o'er the trembling Plain. The Natives from afar behold with Wonder the enormous Bulk, ſprung from ſo ſmall an Egg. With horror they relate the Monſter's Nature, cruel and deceitful; how he with dire Hypocriſy, and falſe Tears, beguiles the ſimple-hearted; and inſpiring Tenderneſs and kind Compaſſion, kills with pious Fraud.—Sad Emblem of that ſpiritual plague, dire Superſtition! Native of this Soil, where firſt Religion grew unſociable, and among different Worſhipers bred mutual Hatred and Abhorrence of each other's Temples, the Infection ſpreads, and Nations now profane one to another, war fiercer, and in Religion's Cauſe forget Humanity; whilſt ſavage Zeal, with meek and pious Semblance, works dreadful Maſſacre, and for Heaven's Sake (horrid Pretence!) makes deſolate the Earth.

Here let us leave theſe Monſters (glad if we cou'd here confine 'em!) and deteſting the dire prolific Soil, fly to the moſt Deſarts of theſe Parts. All ghaſtly and hideous as they appear, they want not their peculiar Beauties. The Wildeſs pleaſes, we ſeem to live alone with Nature: We view

her in her inmoſt Receſſes, and contemplate her with more Delight in theſe original Wilds, than in the artificial Labyrinths and feign'd Wilderneſſes of the Palace. The Objects of the Place, the ſcaly Serpents, the ſavage Beaſts, and poiſonous Inſects, how terrible ſoever, or how contrary to human Nature, are beauteous in themſelves, and fit to raiſe our Thoughts in Admiration of that divine Wiſdom, ſo far ſuperior to our ſhort Views. Unable to declare the Uſe and Service of all Things in this Univerſe, we are yet aſſur'd of the Perfection of all, and of the Juſtice of that Oeconomy to which all Things are ſubſervient; and in reſpect of which, Things ſeemingly deform'd are amiable, Diſorder becomes regular, Corruption wholſome, and Poiſons (ſuch as theſe we have ſeen) prove healing and beneficial.

But behold! thro' a vaſt Tract of Sky before us the mighty *Atlas* rears his lofty Head, cover'd with Snow above the Clouds. Beneath the Mountain's Foot, the rocky Country riſes into Hills, a proper Baſis of the ponderous Maſs above; where huge embody'd Rocks lie piled on one another, and ſeem to prop the high Arch of Heaven.—See! with what trembling Steps poor Mankind tread the narrow Brink of the deep Precipices! From whence with giddy Horror they look down, miſtruſting even the Ground which

found Stillneſs of theſe Places impoſes Silence upon Men, ſtruck with the hoarſe Echoings of every Sound within the ſpacious Caverns of the Wood. Here Space aſtoniſhes; Silence itſelf ſeems pregnant, whilſt an unknown Force works on the Mind, and dubious Objects move the wakeful Senſe. Myſterious Voices are either heard or fancy'd, and various Forms of Deity ſeem to preſent themſelves, and appear more manifeſt in theſe ſacred Sylvan Scenes; ſuch as of old gave riſe to Temples, and favour'd the Religion of the ancient World. Even we ourſelves, who in plain Characters may read Divinity from ſo many bright Parts of the Earth, chuſe rather theſe obſcurer Places to ſpell out that myſterious Being, which to our weak Eyes appears at beſt under a Veil of Cloud.

LESSON X.

On HAPPINESS.

O Happineſs! our Being's End and Aim!
Good, Pleaſure, Eaſe, Content! whate'er thy Name:
That Something, which ſtill prompts th' eternal Sigh;
For which we bear to live, nor fear to die:
Which ſtill ſo near us, yet beyond us lies;
O'erlook'd, ſeen double, by the Fool—and Wiſe.
Plant of Celeſtial Seed! if dropt below,
Say in what mortal Soil thou deign'ſt to grow?
Fair-opening to ſome Court's propitious Shrine?
Or deep with Diamonds in the flaming Mine?
Twin'd with the Wreaths *Parnaſſian* Laurels yield?
Or reapt in Iron Harveſts of the Field?——
Aſk of the Learn'd the Way, the Learn'd are blind;
This bids to ſerve, and That to ſhun Mankind.
Some place the Bliſs in Action, ſome in Eaſe;
Thoſe call it Pleaſure, and Contentment Theſe.—
Take Nature's Path, and mad Opinions leave;
All States can reach it, and all Heads conceive:
Obvious her Goods, in no Extreme they dwell,
There needs but thinking right, and meaning well;
And mourn our various Portions as we pleaſe,
Equal is *common Senſe*, and *common Eaſe*.——

ORDER is Heaven's firſt Law; and this confeſt,
Some are, and muſt be, greater than the reſt,
More rich, more wiſe; but who infers from hence,
That ſuch are *happier*, ſhocks all common Senſe.——
Know, all the Good that Individuals find,
Or God and Nature meant to mere Mankind;
Reaſon's whole Pleaſures, all the Joys of Senſe,
Lie in three Words, *Health*, *Peace*, and *Competence*.

LESSON XI.

The JUGGLER.

A FABLE.

A JUGGLER long through all the Town
Had rais'd his Fortune and Renown;
You'd think (ſo far his Art tranſcends)
The Devil at his Finger's Ends.
VICE heard his Fame, ſhe read his Bill;

[redacted]

VICE now ſtept forth, and took the Place,
With all the Forms of his Grimace.
This magic Looking-glaſs, ſhe cries,
There, hand it round, will charm your Eyes.
Each eager Eye the Sight deſir'd,
And ev'ry Man himſelf admir'd.
Next, to a Senator addreſſing,
See this Bank-note; obſerve the Bleſſing.
Breathe on the Bill.—Heigh, paſs—'tis gone!
Upon his Lips a Padlock ſhone.
A ſecond Puff the Magic broke,
The Padlock vaniſh'd, and he ſpoke.
Twelve Bottles rang'd upon the Board,
All full, with heady Liquor ſtor'd,
By clean Conveyance diſappear,
And now two bloody Swords are there.
A Purſe ſhe to a Thief expos'd;
At once his ready Fingers clos'd;
He opes his Fiſt, the Treaſure's fled,
He ſees a Halter in its Stead.
She bids Ambition hold a Wand,
He graſps a Hatchet in his Hand.
A Box of Charity ſhe ſhows:
Blow here, and a Church-warden blows:
'Tis vaniſh'd with Conveyance neat,
And on the Table ſmokes a Treat.
She ſhakes the Dice, the Board ſhe knocks,
And from all Pockets fills her Box.
She next a meagre Rake addreſs'd;
This Picture ſee; her Shape, her Breaſt!
What Youth, and what inviting Eyes!
Hold her, and have her.—With Surprize,
His Hand expos'd a Box of Pills;
And a loud Laugh proclaim'd his Ills.
A Counter, in a Miſer's Hand,
Grew twenty Guineas at Command;
She bids his Heir the Sum retain,
And 'tis a Counter now again.
A Guinea with her Touch you ſee
Take ev'ry Shape but Charity;
And not one Thing, you ſaw or drew,
But chang'd from what was firſt in View.
The Juggler now in Grief of Heart,
With this Submiſſion, own'd her Art.

" Can I ſuch matchleſs Slight withſtand?
" How Practice hath improv'd your Hand!
" But now and then I cheat the Throng;
" You ev'ry Day, and all Day long.

LESSON XII.

On MUSIC.

DEſcend, ye Nine! deſcend and ſing;
The breathing Inſtruments inſpire,
Wake into Voice each ſilent String,
And ſweep the ſounding Lyre!
In a ſadly-pleaſing Strain
Let the warbling Lute complain:
Let the loud Trumpet ſound,
Till the Roofs all around
The ſhrill Echoes rebound:
While in more lengthen'd Notes and ſlow,
The deep, majeſtic, ſolemn Organs blow.

Deep in the Vale, with a choice Few retir'd,
Drinks the pure Pleaſures of the Rural Life.
What tho' the Dome be wanting, whoſe proud Gate
Each Morning vomits out the ſneaking Croud
Of Flatterers falſe, and in their Turns abus'd?
(Vile Intercourſe!) What tho' the glitt'ring Robe
Of every Hue reflected Light can give,
Or floating looſe, or ſtiff with mazy Gold,
(The Pride and Gaze of Fools!) oppreſs him not?
What tho' from utmoſt Land and Sea purvey'd,
For him each rarer tributary Life
Bleeds not, and his inſatiate Table heaps
With Luxury and Death? What tho' his Bowl
Flames not with coſtly Juice; nor ſunk in Beds,
Oft of gay Care, he toſſes out the Night,
Or melts the thoughtleſs Hours in idle State?
What tho' he knows not thoſe fantaſtic Joys,
That ſtill amuſe the Wanton, ſtill deceive;
A Face of Pleaſure, but a Heart of Pain;
Their hollow Moments undelighted all?
Sure Peace is his; a ſolid Life, eſtrang'd
To Diſappointment, and fallacious Hope:
Rich in Content, in Nature's Bounty rich,
In Herbs and Fruits; whatever greens the Spring,
When Heaven deſcends in Show'rs; or bends the Bough,
When Summer reddens, and when Autumn beams;
Or in the wintry Glebe whatever lies
Conceal'd, and fattens with the richeſt Sap:
Theſe are not wanting; nor the milky Drove,
Luxuriant, ſpread o'er all the lowing Vale;
Nor bleating Mountains; nor the Chide of Streams,
And Hum of Bees inviting Sleep ſincere
Into the guiltleſs Breaſt, beneath the Shade,
Or thrown at large amid the fragrant Hay:
Nor aught beſide of Proſpect, Grove, or Song,
Dim Grottos, gleaming Lakes, and Fountains clear.
Here too dwells ſimple Truth; plain Innocence;
Unſully'd Beauty; Sound unbroken Youth,
Patient of Labour, with a Little pleas'd;
Health ever-blooming; unambitious Toil;
Calm Contemplation, and poetic Eaſe.

LESSON XIV.

The Morning HYMN *of* ADAM *and* EVE.

THESE are thy glorious Works, Parent of Good!
Almighty! Thine this univerſal Frame,
Thus wondrous fair; Thy ſelf how wond'rous then!
Unſpeakable! who ſitt'ſt above theſe Heav'ns,
To us inviſible, or dimly ſeen
In theſe thy loweſt Works: yet theſe declare
Thy Goodneſs beyond Thought, and Pow'r divine.
Speak ye who beſt can tell, ye Sons of Light,
Angels! for ye behold him, and with Songs,
And choral Symphonies, Day without Night,
Circle his Throne rejoicing; ye in Heav'n:
On Earth join all ye Creatures to extoll
Him firſt, Him laſt, Him midſt, and without End.
Faireſt of Stars! laſt in the Train of Night,
If better thou belong not to the Dawn,
Sure Pledge of Day, that crown'ſt the ſmiling Morn

Riſing, or falling, ſtill advance His Praiſe.
His Praiſe, ye Winds! that from four Quarters blow,
Breathe ſoft, or loud; and wave your Tops, ye Pines!
With every Plant, in Sign of Worſhip, wave.
Fountains! and ye that warble, as ye flow,
Melodious Murmurs! warbling, tune his Praiſe!
Join Voices, all ye living Souls! ye Birds,
That ſinging up to Heaven-gate aſcend,
Bear on your Wings, and on your Notes, His Praiſe!
Ye that in Waters glide, and ye that walk
The Earth, and ſtately tread, or lowly creep!
Witneſs if I be ſilent, Morn or Even,
To Hill, or Valley, Fountain, or freſh Shade,
Made vocal by my Song, and taught His Praiſe.
Hail univerſal Lord! be bounteous ſtill
To give us only Good: and if the Night
Have gather'd aught of Evil, or conceal'd,
Diſperſe it, as now Light diſpels the Dark!

SECT. II. *On* SPEAKING.

IN theſe few Leſſons which I have ſelected for the Improvement of your Reading, I have endeavour'd as much as was poſſible to chuſe ſuch as contain good and uſeful Sentiments, and at the ſame time require many different Manners of Reading, as in the Study and Practice of them we have obſerv'd. I now proceed to lay before you ſome Leſſons for your Improvement in Speaking, to which a diſtinct and proper Manner of Reading is the beſt Preparative. I thought it beſt to take the Speeches I would have you make uſe of from the *Roman* Hiſtory; as it is of all other Hiſtories the moſt entertaining, the moſt intereſting, and the moſt uſeful: and I have choſen to ſelect thoſe Speeches from Mr. *Hooke*, as his Stile is generally allow'd to be more pure and elegant than any other *Roman* Hiſtory in our Language. To each Speech is prefix'd a ſhort Account of the Occaſion on which it was made, which will enable you to enter the better into the Senſe and Meaning of it, and into the Spirit and Manner in which it ought to be ſpoke. Theſe ſhort Arguments ſhould always be read to thoſe who are to hear you, before you begin to ſpeak.

ſhewing it all bloody to the Aſſembly, to their great Aſtoniſhment, thus addreſſed them.

YES, noble Lady, I ſwear by this Blood, which was once ſo pure, and which nothing but Royal Villainy could have polluted, that I will purſue *Lucius Tarquinius* the Proud, his wicked Wife, and their Children, with Fire and Sword; nor will I ever ſuffer any of that Family, or of any other whatſoever, to be *King* in *Rome:* Ye Gods, I call you to witneſs this my Oath!—There, *Romans*, turn your Eyes to that ſad Spectacle—the Daughter of *Lucretius*, *Collatinus*'s Wife—ſhe died by her own Hand. See there a noble Lady, whom the Luſt of a *Tarquin* reduced to the Neceſſity of being her own Executioner, to atteſt her Innocence. Hoſpitably entertain'd by her as a Kinſman of her Huſband's, *Sextus*, the perfidious Gueſt, became her brutal Raviſher. The chaſte, the generous *Lucretia* could not ſurvive the Inſult. Glorious Woman! But once only treated as a Slave, ſhe thought Life no longer to be endur'd. *Lucretia*, a *Woman*, diſdain'd a Life that depended on a Tyrant's Will; and ſhall We, ſhall *Men* with ſuch an Example before our Eyes, and after five and twenty Years of ignominious Servitude, ſhall We, through a Fear of *dying*, defer one ſingle Inſtant to aſſert our Liberty? No, *Romans*, now is the Time; the favour-

o them than Life. Their Wives, their Children, their rs, their Mothers, are here in the City. Courage, *Ro-* the Gods are for us; thoſe Gods, whoſe Temples and s the impious *Tarquin* has profaned by Sacrifices and Li- is made with polluted Hands, polluted with Blood, and numberleſs unexpiated Crimes committed againſt his cts. Ye Gods, who protected our Fore-fathers, ye , who watch for the Preſervation and Glory of *Rome*, ou inſpire us with Courage and Unanimity in this glo- Cauſe, and we will to our laſt Breath defend your Wor- rom all Profanation.

LESSON III.

the Expulſion of the Tarquins, Rome *was governed by* *Conſuls, who held their Office during the Space only of a* *r, at the Concluſion of which new ones were choſen by* *Senate and People. After ſome time, the People found* *nſelves very much oppreſſed by the* Patricians; *who en-* *ſſed the whole Power of the State, and by various Ex-* *tions, ſuch as lending them Money at exorbitant Intereſt,* *l the like, had got Poſſeſſion of all their Lands, and often* *ed their Perſons, impriſoned, or uſed them as Slaves,* *e Laws permitting it in caſe of the Non-payment of their* *bts) in a barbarous Manner. Unable to bear this cruel* *atment, a Number of them, at the Inſtigation of* Sicin- s Bellutus, *and another* Junius Brutus, *took an Oppor-* *ity, when the State had great Need of their Aſſiſtance, to* *rt their Generals, and retired to a Hill three Miles from* me. *In this Exigence, a Deputation was ſent to them* *n the Senate, perſuading them with many fair Promiſes,* *eturn. At the Head of this Deputation were* T. Lar- , Menenius Agrippa, *and* M. Valerius, *all three in* *at Eſteem; and of whom two had govern'd the Republic,* *commanded her Armies in quality of Dictator. When* *were introduced to the Camp of the Male-contents, and* *given an Account of their Commiſſion,* Junius Brutus, *ceiving his Comrades continued in a profound Silence, and* *t none of them attempted to make himſelf an Advocate in* *Cauſe, ſtepped forward, and thus addreſſed them.*

ONE would imagine, Fellow-Soldiers, by this deep Silence, that you are ſtill awed by that ſervile Fear in which the *Patricians* and your Creditors kept you ſo long. Every Man conſults the Eyes of the reſt, to diſcover whether there be more Reſolution in others than he finds in himſelf; and not one of you has the Courage to ſpeak in public, that which is the conſtant Subject of your private Converſation. Do you not know that you are free? This Camp, theſe Arms, do not they convince you that you are no longer under your Tyrants? And if you could ſtill doubt it, would not this Step which the Senate has taken be ſufficient to ſatisfy you? Thoſe *Patricians*, ſo haughty and imperious, now ſend to court us; they no longer make uſe either of proud Commands, or cruel Threats; they invite us as their Fellow-Citizens to return into our common City; nay ſome of our Sovereigns, you ſee, are ſo gracious as to come to our very Camp, to offer us a general Pardon. Whence then can proceed this obſtinate Silence, after ſuch ſingular Condeſcenſions? If you doubt the Sincerity of their Promiſes; if you fear that under the Veil of a few fine Words they conceal your former Chains, why do you not ſpeak? Declare your Thoughts freely. Or, if you dare not open your [redacted]

e oppoſed yours. Nevertheleſs, to revenge your Wrongs, lrove that Prince from *Rome*; we took Arms againſt a So-ign who defended himſelf only with the Prayers he made to › leave your Intereſts, and return to his Obedience. We wards cut to Pieces the Armies of *Veii* and *Tarquinii*, h endeavoured to reſtore him to the Throne. The for-ible Power of *Porſenna*, the Famine we underwent during ng Siege, the fierce Aſſaults, the continual Battles, were theſe, or in ſhort, was any thing capable of ſhaking the h which we had given you? Thirty *Latine* Cities united eſtore the *Tarquins*. What would you have done then, if had abandoned you, and joined your Enemies? What Re-ds might we not have obtained of *Tarquin*, while the Se-: and Nobles would have been the Victims of his Reſent-it? Who was it that diſperſed this dangerous Combination? whom are you obliged for the Defeat of the *Latines*? Is it to this People? Is it not to them you owe that very Power ch you have ſince turned againſt them? What Recom-ce have we had for the Aſſiſtance we gave you? Is the idition of the *Roman* People one Jot the better? Have you ciated them in your Offices and Dignities? Have our poor zens found ſo much as the ſmalleſt Relief in their Neceſſi-? On the contrary, have not our braveſt Soldiers, op-ſed with the Weight of Uſury, been groaning in the Chains ieir mercileſs Creditors? What has come of all thoſe vain miſes of aboliſhing, in time of Peace, the Debts which the ortions of the Great had forced us to contract? Scarce was War finiſhed, but you alike forgot our Services, and your hs. With what Deſign then do you come hither? Why ou try to reduce this People by the Enchantments of your ›rds? Are there any Oaths ſo ſolemn as to bind your Faith? l after all, what would you get by a Union brought about Artifice, kept up with mutual Diſtruſt, and which muſt at laſt in a Civil War? Let us on both Sides avoid ſuch ry Misfortunes, let us not loſe the Happineſs of our Sepa-on; ſuffer us to depart from a Country where we are loaded ı Chains like ſo many Slaves, and where being reduced to only Farmers of our own Inheritances, we are forced to ivate them for the Profit of our Tyrants. So long as we : our Swords in our Hands, we ſhall be able to open our-:s a Way into more fortunate Climates; and wherever the ls ſhall grant us to live in LIBERTY, there we ſhall find COUNTRY.

LESSON IV.

By this and frequent Struggles of this Sort, which the People had made before, they at length obtained the Eſtabliſhment of the Tribuneſhip, which conſiſted of two Officers annually choſen out of the Order of the Plebeians, with Authority to prevent the Injuſtices that might be done to the People, and to defend their Intereſts both public and private. Rome, *by this Eſtabliſhment, made a great Advance towards a new Change in the Form of her Government. It had paſſed before from the Monarchic State, to a kind of Ariſtocracy; for upon the Expulſion of* Tarquin, *the whole Authority did really and in fact devolve upon the Senate and the Great: But now, by the Creation of the Tribunes, a Democracy began to take place, and the People, by inſenſible Degrees, and under different Pretences, got Poſſeſſion of the much greater Share in the Government. A Famine which raged at* Rome, *ſoon after the Eſtabliſhment of this Office, occaſions great Complaints amongſt the People; and a large Supply of Corn being procured from* Sicily *by the Patricians,* Coriolanus, *a young*

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is the Law called *Valeria*, which has always been
pon as the Baſis and Foundation of the public Liberty.
iis Law that we now fly for Redreſs, if you refuſe us
:e we demand upon a Man, black with the greateſt
at it is poſſible to commit in a Republic. It is not a
lebeian complaining, it is the whole Body of the *Re-*
ple, demanding the Condemnation of a Tyrant, who
ave deſtroyed his Fellow-Citizens by Famine, has vio-
: Magiſtracy, and forcibly repulſed our Officers, and
les of the Commonwealth. *Coriolanus* is the Man we
f having propoſed the Abolition of the Tribuneſhip,
racy made ſacred by the moſt ſolemn Oaths. What
there of a *Senatus-Conſultum* to proſecute a Criminal
? Does not every Man know that thoſe particular
of the Senate, are requiſite only in unforeſeen and
nary Affairs, and for which the Laws have as yet
Proviſion? But in the preſent Caſe, where the Law
ect, where it expreſsly devotes to the infernal Gods
it infringe it, is it not to become an Accomplice in
ne to heſitate in the leaſt? Are you not apprehen-
theſe affected Delays, this Obſtruction you throw in
r of our Proceedings againſt the Criminal, by the pre-
ſeceſſity of a previous Decree of the Senate, will make
ple inclined to believe that *Coriolanus* only ſpoke the
nts of you all?

ow that ſeveral among you complain it was merely
ince that we extorted your Conſent for the Abolition
Debts, and the Eſtabliſhment of the Tribuneſhip. I
n ſuppoſe that in the high Degree of Power to
ou had raiſed yourſelves after the Expulſion of *Tar-*
was neither convenient nor honourable for you to
Part of it in Favour of the People; but you have
and the whole Senate is bound by the moſt ſolemn
never to undo it. After the Eſtabliſhment of thoſe
aws, which render the Perſons of your Tribunes in-
, will you in compliance with the firſt ambitious Man
es, attempt to revoke what makes the Security and
f the State? Certainly you never will; and I dare
for you, ſo long as I behold in this Aſſembly thoſe
le Magiſtrates who had ſo great a Share in the Treaty
on the *Mons Sacer*. Ought you to ſuffer a Matter
to be ſo much as brought into Deliberation? *Corio-*
the firſt, who by his ſeditious Advice has endeavoured
: thoſe ſacred Bonds which, ſtrengthened by the Laws,
e ſeveral Orders of the State. It is he alone who is

for deſtroying the Tribunitian Power, the People's *Aſylum*, the Bulwark of our Liberty, and the Pledge of our Re-union. In order to force the People's Conſent, in order to perpetrate one Crime, he attempts another much greater. He dares even in a holy Place, and in the midſt of the Senate, propoſe to let the People die of Hunger. Cruel and unthinking Man at the ſame Time! Did he not conſider, that this People whom he meant to exterminate with ſo much Inhumanity, and who are more numerous and powerful than he could wiſh, being reduced to Deſpair, would have broken into the Houſes of the Rich, forced open thoſe Granaries, and thoſe Cellars which conceal ſo much Wealth, and would either have fallen under the Power of the *Patricians*, or have totally rooted out that whole Order? Could he imagine that an enraged Populace would in ſuch a Caſe have hearkened to any Law, but what was dictated by Neceſſity and Reſentment?

For that you may not be unacquainted with the Truth, we would not have periſhed by a Famine brought upon us by our Enemies: but having called to witneſs the Gods, Revengers of Injuſtice, we would have filled *Rome* with Blood and Slaughter. Such had been the fatal Conſequences of the Counſels of that perfidious Citizen, if ſome Senators, who had more Love for their Country, had not hindered them from taking Effect. It is to you, *Conſcript Fathers*, that

LESSON V.

When Decius *left off ſpeaking, all the Senators waited, ſome with impatient Deſire, others with uneaſy Apprehenſions, to hear how* Appius Claudius *would declare himſelf. This* Appius *was one of thoſe* Patricians *who had always the moſt violently oppoſed the Tribunitial Power. At its firſt Eſtabliſhment he foretold the Senate, that they were ſuffering a Tribunal to be ſet up, which by Degrees would riſe againſt their Authority, and at length deſtroy it. When it came to his Turn to ſpeak, he deliver'd himſelf thus.*

YOU know, Conſcript Fathers, that I have long oppoſed, and frequently alone, that too great Eaſineſs with which you grant the People whatever they demand. Perhaps I made myſelf troubleſome, when I ſo frankly laid before you the Misfortunes which I preſaged would follow, from our Re-union with the Deſerters from the Commonwealth. The Event however has but too well juſtified my Apprehenſions. That Share of Power which you yielded up to thoſe ſeditious Men, is now turned againſt yourſelves. The People puniſh you by means of your own Benefactions; they take Advantage of your Favour to ruin your Authority. 'Tis in vain for you to attempt to hide from yourſelves the Danger which the Senate is in; you cannot but ſee there is a Deſign to change the Form of our Government: The Tribunes make gradual Advances to the Tyranny. At firſt the only Demand was the Abolition of the Debts; and this People, who are now ſo haughty, and who endeavour to make themſelves the ſupreme Judges of the Senators, then thought they ſtood in need of a Pardon, for the diſreſpectful Manner in which they ſued for that Conceſſion.

Your Eaſineſs gave occaſion to new Pretenſions; the People would have their particular Magiſtrates. You know how earneſtly I oppoſed theſe Innovations; but in ſpight of all I could do, you aſſented in this Point alſo; you allowed the People to have Tribunes, that is to ſay, perpetual Ring-leaders of Sedition. Nay, the People intoxicated with Fury, would have this new Magiſtracy conſecrated in a particular Manner, ſuch as had never been practiſed, not even in favour of the Conſulſhip, the firſt Dignity in the Republic. The Senate conſented to every thing, not ſo much out of Kind-

Kindneſs for the People, as want of Reſolution; the Perſons of the Tribunes were declared ſacred and inviolable, and a Law made to that Effect. The People required that it ſhould be confirmed by the moſt ſolemn Oaths; and that Day, *O Fathers!* you ſwore upon the Altars the Deſtruction of yourſelves and Children. What has been the Fruit of all theſe Favours? They have only ſerved to make you contemptible in the Eyes of the People, and to increaſe the Pride and Inſolence of their Tribunes, who have made to themſelves new Rights and Prerogatives. Theſe modern Magiſtrates, who ought to live as mere private Men, take upon them to convene the Aſſemblies of the People, and without our Privity procure Laws to be enacted by the Voices of a baſe Rabble.

It is to ſo odious a Tribunal that they now ſummon a *Patrician*, a Senator, a Citizen of your Order; in a word, *Corolianus*, that great Captain, and withal that good Man, yet more illuſtrious for his Adherence to the Intereſts of the Senate, than for his Valour. They preſume to make it a Crime in a Senator to ſpeak his Opinion in full Senate, with that Freedom ſo becoming a *Roman*; and if yourſelves had not been his Buckler and Defence, they had aſſaſſinated him

was only to have their Cauſes heard over again; and you afterwards conſented to the Creation of the Tri-, neither you, nor even the People themſelves, intended ıing more in the Eſtabliſhment of thoſe new Magiſtrates, that this Law might have Protectors, and the Poor be led with Advocates, who might prevent their being op-d by the Great. What Relation is there, between ſuch a and the Caſe of a Senator, a Man of an Order ſuperior e People, and who is accountable for his Conduct to but the Senate? To ſhew that the *Lex Valeria* relates to *Plebeians*; for about ſeventeen Years that it has been , let *Decius* give me one ſingle Inſtance of a *Patrician* in Judgment before the People by that Law, and our ıte will be at an End. And indeed what Juſtice would be in delivering up a Senator to the Fury of the Tri-, and to ſuffer the People to be Judges in their own ; as if their tumultuous Aſſemblies, directed by ſuch ıus Magiſtrates, could be without Prejudice, without d, without Paſſion? Thus, O Fathers, it is my Ad- that before you come to any Determination, you ma- conſider, that in this Affair your Intereſts are inſepar- rom thoſe of *Coriolanus*. As to the reſt, I am not for revoking the Favours you have granted the People, by ever means they obtained them; but I cannot forbear ex-ıg you to refuſe boldly for the future whatever they ſhall ivour to obtain of you contrary to your own Authority, ıe Form of our Government.

LESSON VI.

bears from theſe two Speeches of Decius *and* Appius, *that Buſineſs of* Coriolanus *was only uſed as a Colour to Af-rs of greater Importance. The true Cauſe of the Diſpute d Animoſity of the two Parties was this, That the Nobles d Patricians pretended a Right of Succeſſion to the Regal thority, upon the Expulſion of* Tarquin, *and that the Go-rnment ought to be purely Ariſtocratic; whereas the Tri-nes, by new La s, endeavoured to turn it into a Democracy, d to bring the whole Authority into the Hands of the People.* Valerius, *an old experienced Senator, and a true Republi-n, diſpleaſed to ſee thoſe of his own Order conſtantly af-*

fecting

ſecting a Diſtinction and Power, ever odious in a free State, ſpoke as follows.

WE are made to fear, that the public Liberty will be in Danger, if we grant ſo much Power to the People, and allow them to try thoſe of our Order who ſhall be accuſed by the Tribunes. I am perſuaded on the contrary, that nothing is more likely to preſerve it. The Republic conſiſts of two Orders, *Patricians* and *Plebeians*; the Queſtion is, Which of thoſe two Orders may more ſafely be truſted with the Guardianſhip of that ſacred *Depoſitum*, our Liberty? I maintain, that it will be more ſecure in the Hands of the People, who deſire only not to be oppreſſed, than in thoſe of the Nobles, who all have a violent Thirſt of Dominion. The Nobles, inveſted with the prime Magiſtracies, diſtinguiſhed by their Birth, their Wealth, and their Honours, will always be powerful enough to hold the People to their Duty; and the People, when they have the Authority of the Laws, being naturally Haters and jealous of all exalted Power, will watch over the Actions of the Great, and, by the Dread of a popular Enquiry and Judgment, keep a Check upon the Ambition of ſuch *Patricians* as might be tempted to aſpire to the Tyranny. You aboliſhed the Royalty, *Conſcript Fathers*, becauſe

ſhall not at ſome time ariſe among the Plebeians, a Head of a Party, who will abuſe his Influence over the Minds of the Multitude, and under the old Pretence of defending the People's Intereſts, in the end invade both their Liberty and that of the Senate? But you well know, that upon the leaſt Danger which the Republic may ſeem to be in on that Side, our Conſuls have Power to name a Dictator, whom they will never chuſe but from among your own Body; that this ſupreme Magiſtrate, abſolute Maſter of the Lives of his Fellow-Citizens, is able by his ſole Authority to diſſipate a popular Faction; and the Wiſdom of our Laws has allowed him that formidable Power but for ſix Months, for fear he ſhould abuſe it, and employ in the Eſtabliſhment of his own Tyranny, an Authority entruſted with him only to deſtroy that of any other ambitious Men.

Thus with a mutual Inſpection the Senate will be watchful over the Behaviour of the Conſuls, the People over that of the Senate; and the Dictator, when the State of Affairs requires the Intervention of ſuch a Magiſtrate, will curb the Ambition of all. The more Eyes there are upon the Conduct of every Branch of our Legiſlature, the more ſecure will be our Liberty, and the more perfect our Conſtitution.

The Iſſue of this Debate was, that Coriolanus *was given up to be tried by the Tribunes of the People; by whom he was condemned to perpetual Baniſhment.*

LESSON VII.

In all the Struggles between the Patricians and the People, the latter generally carried their Points; inſomuch, that in Proceſs of Time the greateſt Part of the Power of the Commonwealth of Rome *came into the Hands of the Tribunes. They called Aſſemblies of the People when they pleaſed, and in thoſe Aſſemblies frequently annulled the Decrees of the Senate. Nothing could be concluded without their Conſent, which they expreſſed by ſubſcribing the Letter* T *at the Bottom of the Decree. They had it in their Power to prevent the Execution of any Decree, without giving any Reaſon for it, and merely by ſubſcribing* VETO. *They ſometimes called before the People even the Conſuls and Dictators to account for their Conduct. About forty Years after the Affair of* Coriolanus, *during*

during the Conſulſhip of Quinctius Capitolinus *and* Agrippa Furius, *the ſame Diſſentions are again reviv'd, inſomuch that tho' the* Æqui *and* Volſci, *taking Advantage of theſe Diſorders, ravage the Country to the very Gates of* Rome, *the Tribunes forbad the neceſſary Levies of Troops to oppoſe them.* Quinctius *however, a Senator of great Reputation, well belov'd, and now in his fourth Conſulate, gets the better of this Oppoſition, by the following Speech.*

THOUGH I am not conſcious, O *Romans*, of any Crime by me committed, it is yet with the utmoſt Shame and Confuſion that I appear in your Aſſembly. You have ſeen it—Poſterity will know it—In the fourth Conſulſhip of *Titus Quinctius*, the *Æqui* and *Volſci* (ſcarce a Match for the *Hernici* alone) came in Arms to the very Gates of *Rome*, and went away again unchaſtiſed! The Courſe of our Manners indeed, and the State of our Affairs, have long been ſuch, that I had no reaſon to preſage much Good; but could I have imagined, that ſo great an Ignominy would have befallen me this Year, I would by Death or Baniſhment (if all other Means had failed) have avoided the Station I am now in. What! might *Rome* then have been taken, if thoſe Men who were at our Gates had not wanted Courage for the Attempt?—*Rome* taken, while I was Conſul!—Of

n to put to Death or baniſh *Patricians* of the firſt Rank the Republic. You inſiſted upon the Reſtoration of the ribuneſhip, we yielded: we quietly ſaw Conſuls of your vn Faction elected. You have the Protection of your Tri-nes, and the Privilege of *Appeal*; the *Patricians* are ſub-ted to the Decrees of the *Commons*. Under Pretence of ual and impartial Laws, you have invaded our Rights, and : have ſuffered it, and we ſtill ſuffer it. When ſhall we : an End of Diſcord? When ſhall we have one Intereſt, d one common Country? Victorious and triumphant, you ew leſs Temper than we under our Defeat. When you e to contend with *us*, you can ſeize the *Aventine* Hill, you n poſſeſs yourſelves of the *Mons Sacer*. The *Enemy* is at r Gates, the *Æſquiline* is near being taken, and no body rs to hinder it. But againſt *us* you are valiant, againſt *us* u can arm with all Diligence. Come on then, beſiege the nate-Houſe, make a Camp of the *Forum*, fill the Jails th our chief Nobles, and when you have atchieved theſe rious Exploits, *then* at leaſt ſally out at the *Æſquiline* Gate th the ſame fierce Spirits againſt the Enemy. Does your ſolution fail you for this? Go then, and behold from our alls your Lands ravaged, your Houſes plunder'd and in mes, the whole Country laid waſte with Fire and Sword. ve you any thing here to repair theſe Damages? will the ibunes make up your Loſſes to you? They'll give you ords as many as you pleaſe; bring Impeachments in abun-ce againſt the prime Men in the State; heap Laws upon ws; Aſſemblies you ſhall have without End: But will any you return the Richer from thoſe Aſſemblies? Extinguiſh, *Romans*, theſe fatal Diviſions; generouſly break this curſed hantment, which keeps you buried in a ſcandalous In-ion. Open your Eyes, and conſider the Management of ſe ambitious Men, who to make themſelves powerful in ir Party, ſtudy nothing but how they may foment Divi-is in the Commonwealth. If you can but ſummon up ir former Courage, if you will now march out of *Rome* h your Conſuls, there is no Puniſhment you can inflict ich I will not ſubmit to, if I do not in a few Days drive ſe Pillagers out of our Territory. This Terror of War th which you ſeem ſo grievouſly ſtruck) ſhall quickly be oved from *Rome* to their own Cities.

LESSON

LESSON VIII.

In the following Year, M. Genucius *and* C. Curtius *being Conſuls, the Commons of* Rome *demand that the* Plebeians *may be admitted into the Conſulſhip, and that the Law prohibiting* Patricians *and* Plebeians *from intermarrying, may be repealed. In Support of this Demand*, Canuleius, *one of the Tribunes of the People, thus deliver'd himſelf.*

WHAT an Inſult upon us is this! If we are not ſo rich as the *Patricians*, are we not Citizens of *Rome*, as well as they? Inhabitants of the ſame Country? Members of the ſame Community? The Nations bordering upon *Rome*, and even Strangers more remote, are admitted not only to Marriages with us, but to what is of much greater Importance, *The Freedom of the City.* Are we, becauſe we are Commoners, to be worſe treated than Strangers? And when we demand that the People may be free to beſtow their Offices and Dignities on whom they pleaſe, do we aſk any thing unreaſonable or new? Do we claim more than their original inherent Right? What occaſion then for all this Uproar, as if the Univerſe was falling to Ruin? They were juſt going

ıs? Muſt we rather chuſe ſuch Governors as the De-
rs? Thoſe exceellent Magiſtrates, I think, were moſtly
cians. But we find, that upon the Abolition of the
Power, no Commoner was choſen to the Conſulate. And
of that? Before *Numa*'s Time there were no Pontifices
ne. Before *Servius Tullius*'s Days there was no *Cenſus*,
iviſion of the People into Claſſes and Centuries. Who
heard of Conſuls before the Expulſion of *Tarquin the*
!? Dictators, we all know, are of modern Invention;
ſo are the Offices of Tribunes, Ædiles, Queſtors.
in theſe ten Years we have made Decemvirs, and we have
de them. Is nothing to be done but what has been done
:? That very Law forbidding Marriages of *Patricians*
Plebeians, is not that a new Thing? Was there any
Law before the *Decemvirs* enacted it? And a moſt
ful one it is in a free State. Such Marriages, it ſeems,
aint the pure Blood of the Nobility! Why, if they
ſo, let them take care to match their Siſters and
hters with Men of their own Sort. No *Plebeian* will
iolence to the Daughter of a *Patrician*. Thoſe are
its for our prime Nobles. There is no need to fear
we ſhall force any body into a Contract of Marriage.
o make an expreſs Law to prohibit Marriages of *Patri-*
with *Plebeians*, what is this, but to ſhew the utmoſt
:mpt of us, and to declare one Part of the Community
impure and unclean? Why don't they lay their wiſe
s together to hinder rich Folks from matching with
They talk to us of the Confuſion there will be in Fa-
, if this Statute ſhould be repealed. I wonder they
make a Law againſt a Commoner's living near a No-
ın, or going the ſame Road that he is going, or being
ıt at the ſame Feaſt, or appearing in the ſame Market-
. They might as well pretend, that theſe things make
ıſion in Families, as that Inter-marriages will do it.
not every body know, that the Children will be ranked
ding to the Quality of the Father, let him be a *Patri-*
or *Plebeian?* In ſhort, it is manifeſt enough, that we
nothing in View but to be treated as Men and Citizens;
an they who oppoſe our Demand have any Motive to
but the Love of Domineering. I fould fain know of
Conſuls and *Patricians*, is the Sovereign Power in the
e of *Rome*, or in You? I hope you will allow, that the
e can at their Pleaſure either make a Law, or repeal
And will you then, as ſoon as any Law is propoſed to
pretend to liſt them immediately for the War, and

hinder them from giving their Suffrages by leading them into the Field? Hear me, Conſuls: Whether the News of the War you talk of be true, or whether it be only a falſe Rumour, ſpread abroad for nothing but a Colour to ſend the People out of the City, I declare, as Tribune, that this People, who have already ſo often ſpilt their Blood in our Country's Cauſe, are again ready to arm for its Defence and its Glory, if they may be reſtored to their natural Rights, and you will no longer treat us like Strangers in our own Country. But if you account us unworthy of your Alliance by Inter-marriages, if you will not ſuffer the Entrance to the chief Offices in the State to be open to all Perſons of Merit, indifferently, but will confine our choice Magiſtrates to the Senate alone; talk of Wars as much as ever you pleaſe; paint in your ordinary Diſcourſes the League and Power of our Enemies ten times more dreadful than you do now; I declare that this People, whom you ſo much deſpiſe, and to whom you are nevertheleſs indebted for all your Victories, ſhall never more inliſt themſelves; not a Man of them ſhall take Arms, not a Man of them ſhall expoſe his Life for imperious Lords, with whom he can neither ſhare the Dignities of the State, nor in private Life have any Alliance by Marriage.

Fabritius, *with two other* Roman *Senators, is ſent to* Tarentum *to treat with* Pyrrhus *about the Exchange of Priſoners. The King, being informed of the great Abilities, and great Poverty of* Fabritius, *hinted, in a private Converſation with him, the Unſuitableneſs of ſuch Poverty to ſuch diſtinguiſhed Merit, and that if he would aſſiſt him to negotiate with the* Romans *an honourable Peace for the* Tarentines, *and go with him to* Epirus, *he would beſtow ſuch Riches upon him, as ſhould put him, at leaſt, upon an Equality with the moſt opulent Nobles of* Rome. *The Anſwer of* Fabritius *was to this Effect.*

AS to my Poverty, you have indeed, Sir, been rightly inform'd. My whole Eſtate conſiſts in a Houſe of but mean Appearance, and a little Spot of Ground, from which, by my own Labour, I draw my Support. But if, by any Means, you have been perſuaded to think, that this Poverty makes me leſs conſidered in *my Country*, or in any Degree unhappy, you are extremely deceived. I have no Reaſon to complain of Fortune, ſhe ſupplies me with all that Nature requires; and if I am without Superfluities, I am alſo free from the Deſire of them. With theſe, I confeſs, I ſhould be more able to ſuccour the Neceſſitous, the only Advantage for which the Wealthy are to be envied; but as ſmall as my Poſſeſſions are, I can ſtill contribute ſomething to the Support of the State, and the Aſſiſtance of my Friends. With regard to *Honours*, *my Country* places me, poor as I am, upon a Level with the richeſt: For *Rome* knows no Qualifications for great Employments but Virtue and Ability. She appoints me to officiate in the moſt auguſt Ceremonies of Religion; ſhe entruſts me with the Command of her Armies; ſhe confides to my Care the moſt important Negotiations. My Poverty does not leſſen the Weight and Influence of my Counſels in the Senate; the *Roman* People honour me for that very Poverty which you conſider as a Diſgrace; they know the many Opportunities I have had in War, to enrich myſelf without incurring Cenſure; they are convinced of my diſintereſted Zeal for their Proſperity; and, if I have any thing to complain of in the Return they make, it is only the *Exceſs* of their Applauſe. What Value then can I ſet upon your Gold and Silver? What King can add any thing to my Fortune? Always attentive to diſcharge the Duties incumbent on me, I have a Mind free from SELF-REPROACH, and I have an HONEST FAME.

LESSON X.

The following Speeches are of a different kind from any of the foregoing. They are the Speeches of two great Generals, at the Head of their Armies, before an Engagement. It was at the Beginning of the ſecond Punic *War, that* Hannibal *the* Carthaginian *General made that ſurprizing March over the* Alps *with his Army, and entered* Italy. *He was met near the Banks of the* Po *by* Publius Scipio, *with the* Roman *Army. The two Generals are ſaid to have conceived a high Opinion of each other.* Hannibal's *Name had been long renowned; and that* Scipio *muſt be a Captain of eminent Worth, the* Carthaginian *had well concluded, from the* Romans *having choſen him, preferably to all others, to be his Opponent. But this mutual Impreſſion was become much ſtronger, by the hardy Enterprize of the one to march over the* Alps, *and the happy Execution of it; and the expeditious Courage of the other in coming from the Banks of the* Rhone, *to meet him, at the Foot of thoſe Mountains. But* Scipio, *who was but newly appointed their General, thought proper to aſſemble his Soldiers before the* * *Engagement, and endeavoured to animate their Courage by the following Words.*

umſtance a few Words from *me* to *you* will be neither
r nor unſeaſonable. And that you may not be unap-
f what ſort of Enemies you are going to encounter, or
is to be feared from them, they are the very ſame
in a former War, you vanquiſhed both by Land and
e ſame from whom you took *Sicily* and *Sardinia*, and
ve been theſe twenty Years your Tributaries. You
, I preſume, march againſt *theſe* Men with only that
, with which you are wont to face other Enemies, but
certain Anger and Indignation, ſuch as you would feel,
w your Slaves on a ſudden riſe up in Arms againſt you.
red and enſlaved, it is not Boldneſs, but Neceſſity that
em to Battle: Unleſs you can believe that thoſe who
fighting when their Army was entire, have acquired
lope by the Loſs of two thirds of their Horſe and Foot,
paſſage of the *Alps*.

ou heard perhaps, that, though they are few in Num-
y are Men of ſtout Hearts and robuſt Bodies. Heroes
Strength and Vigour, as nothing is able to reſiſt.——
ffigies! nay Shadows of Men! Wretches emaciated
nger, and benumbed with Cold! bruiſed and battered
s among the Rocks and craggy Cliffs! their Weapons
nd their Horſes weak and foundered! Such are the Ca-
nd ſuch the Infantry, with which you are going to con-
ot Enemies, but the Fragments of Enemies. There is
which I more apprehend, than that it will be thought,
al was vanquiſhed by the *Alps*, before we had any
with him. But perhaps it was fitting that ſo it ſhould
l that with a People and a Leader, who had violated
and Covenants, the Gods themſelves, without Man's
hould begin the War, and bring it to a near Conclu-
nd that we, who, next to the Gods, have been in-
d offended, ſhould happily finiſh what they have begun.
ot be in any fear, that you ſhould ſuſpect me of ſaying
ings merely to encourage you, while inwardly I have
Sentiments. What hindered me from going into
that was my Province; where I ſhould have had the
ded *Aſdrubal*, not *Hannibal* to deal with. But hear-
I paſſed along the Coaſt of *Gaul*, of this Enemy's
I landed my Troops, ſent the Horſe forward, and
my Camp upon the *Rhone*. A Part of my Cavalry
ered and defeated that of the Enemy; my Infantry
g able to overtake theirs, which fled before us, I re-
o my Fleet, and with all the Expedition I could uſe
g a Voyage by Sea and Land, am come to meet them

at the Foot of the *Alps*. Was it then my Inclination to avoid a Conteſt with this tremendous *Hannibal?* And have I lit upon him only by accident and unawares? Or am I come on purpoſe to challenge him to the Combat? I would gladly try, whether the Earth, within theſe twenty Years, has brought forth a new kind of *Carthaginians*, or whether they be the ſame ſort of Men who fought at the *Ægates*; and whom, at *Eryx*, you ſuffered to redeem themſelves at eighteen *Denarii per* Head: Whether this *Hannibal*, for Labours and Journeys, be, as he would be thought, the Rival of *Hercules*; or whether he be what his Father left him, a Tributary, a Vaſſal, a Slave of the *Roman* People. Did not the Conſciouſneſs of his wicked Deed at *Saguntum* torment him, and make him deſperate, he would have ſome Regard, if not to his conquered Country, yet ſurely to his own Family, to his Father's Memory, to the Treaty written with *Amilcar*'s own Hand. We might have ſtarved them in *Eryx*; we might have paſſed into *Africa* with our victorious Fleet, and in a few Days have deſtroyed *Carthage*. At their humble Supplication we pardoned them; we releaſed them, when they were cloſely ſhut up without a Poſſibility of eſcaping; we made Peace with them when they were conquered. When they were diſtreſſed by the *African* War, we conſidered them, we treated them as a People under

LESSON XI.

Hannibal, *on the other Side, made uſe of a new kind of Rhetoric to inſpire his Soldiers with Reſolution. He gave Arms to ſeveral Mountaineers whom he had taken Priſoners in his Paſſage over the* Alps, *and propoſed to them to fight two and two to the Death of one of them, in the Sight of his Army; promiſing Liberty and a compleat Suit of Armour, with a Warhorſe, to ſuch of them as came off victorious. From the Joy with which the Priſoners accepted theſe Conditions, and the Sentiments which* Hannibal *obſerv'd in his Troops on beholding theſe Conflicts, he took Occaſion to give them a more lively Image of their preſent Situation; which laid them under the abſolute Neceſſity of conquering or dying. His Speech was to this Effect.*

IF in the Eſtimation of your own Fortune, you will but bear the ſame Mind which you juſt now did, in contemplating the Fortune of others, the Victory, Soldiers, is ours. What you have ſeen, was not a mere Shew for Amuſement, but a Repreſentation of your own real Condition. I know not whether you or your Priſoners be encompaſſed by Fortune with the ſtricter Bonds and Neceſſities. Two Seas encloſe you on the right and left; — not a Ship to fly to for eſcaping. Before you is the *Po*, a River broader and more rapid than the *Rhone*; behind you are the *Alps*, over which, even when your Numbers were undiminiſhed, you were hardly able to force a Paſſage. Here then, Soldiers, you muſt either conquer or die, the very firſt Hour you meet the Enemy. But the ſame Fortune which has thus laid you under the Neceſſity of fighting, has ſet before your Eyes thoſe Rewards of Victory, than which no Men are ever wont to wiſh for greater from the immortal Gods. Should we by our Valour recover only *Sicily* and *Sardinia*, which were raviſh'd from our Fathers, thoſe would be no inconſiderable Prizes. Yet, what are thoſe? The Wealth of *Rome*, whatever Riches ſhe has heaped together from the Spoils of Nations, all theſe, with the Maſters of them, will be yours. You have been long enough employed in driving the Cattle upon the vaſt Mountains of *Luſitania* and *Celtiberia*; you have hitherto met with no Reward worthy of the Labours and Dangers you have undergone. The Time is now come to reap the full Recompence of your toilſome Marches over ſo many Mountains and Rivers, and through ſo many Nations, all of

them in Arms. This is the Place, which Fortune has appointed to be the Limits of your Labours; it is here that you will finiſh your glorious Warfare, and receive an ample Recompence of your compleated Service. For I would not have you imagine, that Victory will be as difficult as the Name of a ROMAN WAR is great and ſounding. It has often happened that a deſpiſed Enemy has given a bloody Battle, and the moſt renowned Kings and Nations have by a ſmall Force been overthrown. And if you but take away that Glitter of the *Roman* Name, what is there, wherein they may ſtand in Competition with *you?* For (to ſay nothing of your Service in War for twenty years together with ſo much Valour and Succeſs) from the very Pillars of *Hercules*, from the Ocean, from the utmoſt Bounds of the Earth, through ſo many warlike Nations of *Spain* and *Gaul*, are you not come hither victorious? And with whom are you now to fight? With raw Soldiers, an undiſciplined Army, beaten, vanquiſhed, beſieged by the *Gauls* the very laſt Summer, an Army unknown to their Leader, and unacquainted with him.

Or ſhall I, who was *born*, I might almoſt ſay, but certainly *brought up* in the Tent of my Father, that moſt ex-

firſt they demanded *me*; that I, your General, ſhould be deliver'd up to them; next, *all you*, who had fought at the ſiege of *Saguntum*; and we were to be put to Death by the extremeſt Tortures. Proud and cruel Nation! Every thing muſt be yours, and at your Diſpoſal? You are to preſcribe to us, with whom we ſhall make War, with whom we ſhall make Peace? You are to ſet us Bounds; to ſhut us up within Hills and Rivers; but *you*, you are not to obſerve the Limits which yourſelves have fix'd? *Paſs not the* IBERUS. What next? *Touch not the* SAGUNTINES; SAGUNTUM *is upon the* IBERUS, *move not a Step towards that City.* It is a ſmall Matter then, that you have depriv'd us of our ancient Poſſeſſions, *Sicily* and *Sardinia*; you would have *Spain* too? Well, we ſhall yield *Spain*; and then—you will paſs into *Africa*. *Will* paſs, did I ſay?—This very Year they order'd one of their Conſuls into *Africa*, the other into *Spain*. No, Soldiers, there is nothing left for us but what we can vindicate with our Swords. Come on then. Be Men. The *Romans* may with more Safety be Cowards; they have their own Country behind them, have Places of Refuge to fly to, and are ſecure from Danger in the Roads thither: but for *you*, there is no middle Fortune between Death and Victory. Let this be but well fix'd in your Minds, and once again, I ſay, *you are* CONQUERORS.

LESSON XII.

The two following Speeches are thoſe preceding the Battle of Zama; *which concluded the ſecond* Punic *War to the Advantage of the* Romans, *after it had laſted* 17 *Years. They are different from the two former, as they relate to a Treaty of Peace. The two Generals were* Hannibal *and the famous* Scipio Africanus, *Son of the former* Scipio. *An Interview was deſired by* Hannibal, *and agreed to by* Scipio. *The Place pitch'd upon was a large Plain between the two Camps, entirely open, and where no Ambuſh could be laid. The two Generals rode thither, eſcorted by an equal Number of Guards; from whom ſeparating, and each attended only by an Interpreter, they met in they Mid-way. Both remain'd for a while ſilent, viewing each other with mutual Admiration.* Hannibal *at length ſpoke thus.*

SINCE Fate has ſo ordain'd it, that I, who began the War, and who have *been ſo often* on the Point of end-

ing

ing it by a compleat Conqueſt, ſhould now come of my own Motion, to aſk a Peace; I am glad that it is of you, *Scipio*, I have the Fortune to aſk it. Nor will this be among the leaſt of your Glories, that *Hannibal*, victorious over ſo many *Roman* Generals, ſubmitted at laſt to You.

I could wiſh, that our Fathers and we had confin'd our Ambition within the Limits, which Nature ſeem'd to have preſcrib'd to it; the Shores of *Africa*, and the Shores of *Italy*. The Gods did not give us that Mind. On both Sides we have been ſo eager after foreign Poſſeſſions, as to put our own to the Hazard of War. *Rome* and *Carthage* have had, each in their Turn, the Enemy at her Gates But ſince Erross paſt may be more eaſily blamed than corrected, let it now be the Work of you and me, to put an End, if poſſible, to the obſtinate Contention. For my own Part, my Years, and the Experience I have had of the Inſtability of Fortune, inclines me to leave nothing to her Determination which Reaſon can decide. But much I fear, *Scipio*, that your Youth, your want of the like Experience, your uninterrupted Succeſs, may render you averſe from the Thoughts of Peace. He whom Fortune has never fail'd, rarely re-

ent for my Country; and, thinking it expedient, I will olably maintain it.

LESSON XIII.

The Anſwer of SCIPIO *was to this Effect.*

KNEW very well, *Hannibal*, that it was the hope of your Return which embolden'd the *Carthaginians* to break Truce with us, and to lay aſide all Thoughts of a Peace, n it was juſt upon the Point of being concluded; and r preſent Propoſal is a Proof of it. You retrench from r Conceſſions every thing but what we are, and have been ;, poſſeſſed of. But as it is your Care that your Fellow-zens ſhould have the Obligations to you of being eaſed a great Part of their Burthen, ſo it ought to be mine, : they draw no Advantage from their Perfidiouſneſs. No y is more ſenſible than I am of the Weakneſs of Man, the Power of Fortune, and that whatever we enterprize bject to a thouſand Chances. If before the *Romans* paſſed *Africa*, you had of your own Accord quitted *Italy*, made the Offers you now make, I believe they would not e been rejected. But as you have been forced out of *Italy*, we are Maſters here of the open Country, the Situation hings is much altered. And what is chiefly to be conſi-d, the *Carthaginians* by the late Treaty, which we en-d into at their Requeſt, were, over and above what you r, to have reſtored to us our Priſoners without Ranſom, ver'd up their Ships of War, paid us five thouſand Ta-s, and to have given Hoſtages for the Performance of all. e Senate accepted theſe Conditions, but *Carthage* failed on Part; *Carthage* deceived us. What then is to be done? the *Carthaginians* to be releaſed from the moſt impor-Articles of the Treaty, as a Reward of their Breach of h? No, certainly. If to the Conditions before agreed n, you had added ſome new Articles to our Advantage, e would have been Matter of Reference to the *Roman* ple; but when, inſtead of adding, you retrench, there is Room for Deliberation. The *Carthaginians* therefore t ſubmit to us at Diſcretion, or muſt vanquiſh us in le.

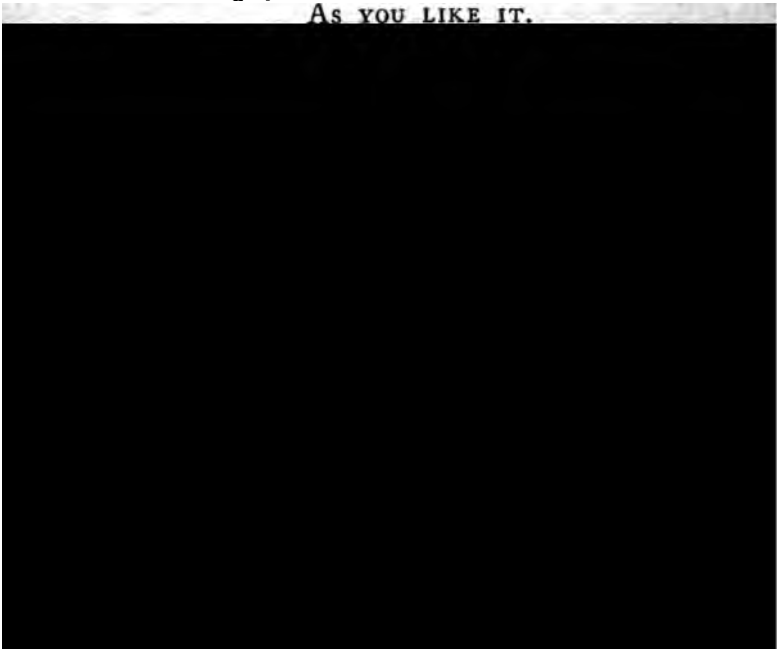
I. B. *The Battle was fought, the* Romans *gained the Vic-, and the* Carthaginians *ſubmitted to* Rome. *This ended ſecond* Punic *War, and acquired* Scipio *the Surname of* canus.

THE

THE following Speeches are ſelected from Shakeſpear, *and 'tis hoped they will be uſeful and agreeable to the Boys, as they will ſerve to give a Variety to their Taſks, and to bring them acquainted with the higher and more poetical Stile of their own Language. I have taken ſome ſmall Liberties here and there in altering an obſolete Word, or even a Sentence, when I thought the Conſtruction of it (which ſometimes happens in* Shakeſpear) *too hard or too obſcure for Boys to underſtand. But this Liberty, it will be perceiv'd, I have uſed but very ſparingly; and never with the Preſumption of hoping to mend* Shakeſpear, *but only to make him more fit and proper for my Purpoſes. With what Judgment the Speeches are choſen muſt be left to the Determination of judicious Maſters, who will be at Liberty to make uſe of any others, which they may think more proper. The two or three laſt are given as Interludes for ſeveral Boys to practiſe on together.*

LESSON I.

The Progreſs of Life. From the Play called,
AS YOU LIKE IT.



youthful Hoſe well ſav'd, a World too wide
his ſhrunk Shank; and his big manly Voice,
ning again towards childiſh Treble, pipes,
whiſtles in his Sound. Laſt Scene of all,
t ends this ſtrange eventful Hiſtory,
cond Childiſhneſs, and mere Oblivion;
Teeth, ſans Eyes, ſans Taſte, ſans every thing.

LESSON II.

HAMLET's *Meditation on Death.*

O be, or not to be: That is the Queſtion.—
Whether 'tis nobler in the Mind, to ſuffer
e Stings and Arrows of outrageous Fortune;
to take Arms againſt a Siege of Troubles,
d by oppoſing end them?—To die—to ſleep—
more: and by a Sleep, to ſay, we end
e Heart-ach, and the thouſand natural Shocks
at Fleſh is Heir to; 'tis a Conſummation
voutly to be wiſh'd. To die—to ſleep—
ſleep?—perchance, to dream! ay, there's the Rub—
r in that Sleep of Death what Dreams may come,
hen we have ſhuffled off this mortal Coil,
ıſt give us pauſe.—There's the Reſpect,
ıat makes Calamity of ſo long Life.
r who would bear the Whips and Scorn o' th' Time,
ı' Oppreſſor's Wrong, the proud Man's Contumely,
ıe Pangs of deſpis'd Love, the Law's Delay,
ıe Inſolence of Office, and the Spurns
hat patient Merit of th' Unworthy takes;
hen he himſelf might his Quietus make
ith a bare Bodkin? Who would Fardles bear,
o groan and ſweat under a weary Life?
ıt that the Dread of ſomething after Death,
hat undiſcover'd Country, from whoſe Bourne
o Traveller returns) puzzles the Will;
nd makes us rather bear thoſe Ills we have,
han fly to others that we know not of.
hus Conſcience does make Cowards of us all:

And thus the native Hue of Reſolution
Is ſicklied o'er with the pale Caſt of Thought;
And Enterprizes of great Pith and Moment,
With this Regard their Currents turn awry,
And loſe the Name of Action.

LESSON III.

A Speech of King Henry *the Fourth, upon his receiving News in the Night, of the Rebellion of the Earl of* Northumberland.

HOW many Thouſands of my pooreſt Subjects
Are at this Hour aſleep! O gentle Sleep!
Nature's ſoft Nurſe, how have I frighted thee,
That thou no more wilt weigh my Eye-lids down,
And ſteep my Senſes in Forgetfulneſs?
Why rather, Sleep, lyeſt thou in ſmoaky Hutts,
Upon uneaſy Pallets ſtretching thee,
And huſht with buzzing Night-flies to thy Slumber;

LESSON IV.

When Henry *the Fourth was on his Death-bed, he ordered the Crown to be laid by him on his Pillow. The Prince of* Wales, *who had hitherto lived a very wild and diſſolute Life, (though afterwards he was the famous* Henry *the Fifth, who conquered* France) *ſitting by his Bed-ſide, and imagining his Father was dead, took the Crown from his Pillow, reflecting and moralizing upon it, and retired into the next Room very ſorrowful. The King awaking, called for his Crown and Son, who entering haſtily the Room, ſays,* I never thought to hear you ſpeak again; *upon which the King takes occaſion to rebuke him in the following Speech.* [*The Prince of* Wales's *Anſwer to be ſpoken by another Boy.*]

K. Henry. THY Wiſh was Father, *Harry*, to that Thought:
I ſtay too long by thee, I weary thee.
Doſt thou ſo hunger for my empty Chair,
That thou wilt needs inveſt thee with my Honours,
Before thy Hour be ripe? O fooliſh Youth!
Thou ſuck'ſt the Greatneſs that will overwhelm thee.
Stay but a little, for my Cloud of Dignity
Is held from falling with ſo weak a Wind,
That it will quickly drop, my Day is done.
Thou haſt ſtol'n That, which, after a few Hours,
Were thine without Offence; and at my Death
Thou haſt ſeal'd up my Expectation.
Thy Life did manifeſt, thou lov'dſt me not;
And thou wilt have me die aſſur'd of it.
Thou hid'ſt a thouſand Daggers in thy Thoughts,
Which thou haſt whetted on thy ſtony Heart,
To ſtab at half an Hour of my frail Life.
What! canſt thou not forbear me half an Hour?
Then get thee gone, and dig my Grave thyſelf,
And bid the merry Bells ring to thy Ear
That Thou art crowned, not that I am dead.
Let all the Tears, that ſhould bedew my Herſe,
Be Drops of Balm to ſanctify thy Head;
Only compound me with forgotten Duſt,
Give that which gave thee Life, unto the Worms.
Pluck down my Officers, break my Decrees;
For now a Time is come to mock at Form;

Henry

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Is ſicklied o'er with the pale Caſt of Thought;
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Henry

Henry the Fifth is crown'd: Up, Vanity!
Down royal State! all you ſage Counſellors, hence;
And at the *Engliſh* Court aſſemble now,
From ev'ry Region, Apes of Idleneſs:
Now, neighbour Confines, purge you of your Scum;
Have you a Ruffian that will ſwear, drink, dance,
Revel the Night, rob, murder, and commit
The oldeſt Sins the neweſt kind of Ways?
Be happy, he will trouble you no more:
England ſhall give him Office, Honour, Might:
For the Fifth *Harry* from curb'd Licence plucks
The Muzzle of Reſtraint; and the wild Dog
Shall fleſh his Tooth on every Innocent.
O my poor Kingdom, ſick with Civil Blows!
When that my Care would not withhold thy Riots,
What wilt thou do when Riot is thy Care?
O, thou wilt be a Wilderneſs again,
Peopled with Wolves, thy old Inhabitants.

P. Henry. O pardon me, my Liege! but for my Tears
I had foreſtall'd this dear and deep Rebuke, [*Kneeling.*
Ere you with Grief had ſpoke, and I had heard

Or ſwell my Thoughts to any Strain of Pride——
If any rebel or vain Spirit of mine
Did with the leaſt Affection of a Welcome
Give Entertainment to the Might of it;
Let Heav'n for ever keep it from my Head,
And make me as the pooreſt Vaſſal is,
That doth with Awe and Terror kneel to it!

LESSON V.

The Speech of King Henry *the Fifth at the Siege of* Harfleur.

ONCE more unto the Breach, dear Friends, once more,
Or cloſe the Wall up with the *Engliſh* Dead.
In Peace there's nothing ſo becomes a Man
As modeſt Stillneſs and Humility:
But when the Blaſt of War blows in our Ears,
Then imitate the Action of the Tiger;
Stiffen the Sinews, ſummon up the Blood,
Diſguiſe fair Nature with hard-favour'd Rage;
Then lend the Eye a terrible Aſpect;
Let it pry o'er the Portage of the Head,
Like the Braſs Cannon: let the Brow o'erwhelm it,
As fearfully as doth a galled Rock
O'erhang and jutty his confounded Baſe,
Swill'd with the wild and waſteful Ocean.
Now ſet the Teeth, and ſtretch the Noſtril wide;
Hold hard the Breath, and bend up every Spirit
To his full Height. Now on, you nobleſt *Engliſh*,
Whoſe Blood is fetch'd from Fathers of War-proof;
Fathers, that, like ſo many *Alexanders*,
Have in theſe Parts from Morn till Even fought,
And ſheath'd their Swords for lack of Argument.
Diſhonour not your Mothers; now atteſt,
That thoſe, whom you call'd Fathers, did beget you.
Be Copy now to Men of groſſer Blood,
And teach them how to war. And you, good Yeomen,
Whoſe Limbs were made in *England*, ſhew us here
The Metal of your Paſture: Let us ſwear
That you are worth your Breeding, which I doubt not:
For there is none of you ſo mean and baſe,
That hath not noble Luſtre in your Eyes;

I ſee you ſtand like Greyhounds in the Slips,
Straining upon the Start. The Game's afoot;
Follow your Spirit; and, upon this Charge,
Cry, God for *Harry! England!* and St. *George!*

LESSON VI.

Part of the Speech ſpoken by the Chorus *in the Play of* Henry *the Fifth. The Time ſuppoſed to be the Night before the Battle of* Agincourt.

NOW let Imagination form a Time,
When creeping Murmur, and the poring Dark,
Fills the wide Veſſel of the Univerſe.
From Camp to Camp, through the foul Womb of Night,
The Hum of either Army ſtilly ſounds;
That the fixt Centinels almoſt receive
The ſecret Whiſpers of each other's Watch.
Fire anſwers Fire; and through their paly Flames
Each Battle ſees the other's umber'd Face.
Steed threatens Steed, in high and boaſtful Neighs

And calls them Brothers, Friends, and Countrymen.
Upon his royal Face there is no Note,
How dread an Army hath enrounded him:
Nor doth he give up the leaſt Jot of Colour
Unto the weary and all-watched Night;
But freſhly looks, and over-bears Fatigue
With chearful Semblance and ſweet Majeſty:
That ev'ry Wretch, pining and pale before,
Beholding him, plucks Comfort from his Looks.

LESSON VII.

The Speech of Henry *the Fifth at the Battle of* Agincourt, *where he gained that glorious Victory, which compleated the Conqueſt of* France, *and which is ſo highly celebrated by all our Hiſtorians, as he encountered near ſixty thouſand* French-men, *with ſo ſmall a Number as* 12000 Engliſh. *The Earl of* Weſtmoreland *ſaying,*

O that we now had here
But one ten thouſand of thoſe Men in *England*,
That do no Work to-day!

King Henry, *with a noble and undaunted Spirit, ſpoke as follows.*

WHAT's he, that wiſhes ſo?
My Couſin *Weſtmoreland?* No, my fair Couſin,
If we are mark'd to die, we are enow
To do our Country Loſs; and if to live,
The fewer Men, the greater ſhare of Honour.
God's Will! I pray thee wiſh not one Man more.
I am not the leaſt covetous of Gold;
Nor care I who doth feed upon my Coſt;
It yerns me not if Men my Garments wear;
Such outward Things dwell not in my Deſire:
But if it be a Sin to covet Honour,
I am the moſt offending Soul alive.
No, no, my Lord, wiſh not a Man from *England*:
I would not loſe ſo great, ſo high an Honour
As one Man more, methinks, ſhould ſhare from me,
For the beſt Hopes I have. Don't wiſh one more:
Rather proclaim it, *Weſtmoreland*, throughout my Hoſt,
That he who hath no Stomach to this Fight,

Let him depart; his Paſſport ſhall be made,
And Crowns for Convoy put into his Purſe:
We would not die in that Man's Company,
That fears his Fellowſhip to die with us.
This Day is call'd the Feaſt of *Criſpian:*
He that out-lives this Day, and comes ſafe home,
Will ſtand a tiptoe when this Day is nam'd,
And rouze him at the Name of *Criſpian:*
He that out-lives this Day, and ſees old Age,
Will yearly on the Vigil feaſt his Neighbours,
And ſay, To-morrow is Saint *Criſpian:*
Then will he ſtrip his Sleeve, and ſhow his Scars:
Old Men forget; yet ſhall not all forget,
But they'll remember, with Advantages,
What Feats they did that Day. Then ſhall our Names,
Familiar in their Mouths as Houſhold Words,
Harry the King, *Bedford* and *Exeter*,
Warwick and *Talbot*, *Salisbury* and *Glo'ſter*,
Be in their flowing Cups freſhly remember'd.
This Story ſhall the good Man teach his Son,
And *Criſpin*, *Criſpian* ſhall ne'er go by,
From this Day to the Ending of the World,
But we in it ſhall be remembered;

And then falls, as I do. I have ventur'd,
Like little wanton Boys, that ſwim on Bladders,
Theſe many Summers, in a Sea of Glory:
But far beyond my Depth: my high-blown Pride
At length broke under me; and now has left me,
Weary, and old with Service, to the Mercy
Of a rude Stream, that muſt for ever hide me.
Vain Pomp and Glory of this World, I hate ye;
I feel my Heart new-open'd. Oh, how wretched
Is that poor Man, that hangs on Princes Favours!
There is, betwixt that Smile which we aſpire to,
That ſweet Regard of Princes, and our Ruin,
More Pangs and Fears than War and Women know;
And when he falls, he falls like *Lucifer*,
Never to hope again.

Enter Cromwell, *ſtanding amazed.*

Why, how now, *Cromwell!*
Crom. I have no Power to ſpeak, Sir.
Wolſ. What, amaz'd
At my Misfortunes? Can thy Spirit wonder,
A great Man ſhould decline? Nay, if you weep,
I'm fallen indeed.
Crom. How does your Grace?
Wolſ. Why, well;
Never ſo truly happy, my good *Cromwell.*
I know myſelf now, and I feel within me
A Peace above all earthly Dignities;
A ſtill and quiet Conſcience. The King has cur'd me,
I humbly thank his Grace, and, from theſe Shoulders,
Theſe ruin'd Pillars, out of Pity taken
A Load would ſink a Navy, too much Honour.
O, 'tis a Burden, *Cromwell*, 'tis a Burden,
Too heavy, for a Man that hopes for Heav'n.
Crom. I'm glad your Grace makes that right Uſe of it.
Wolſ. I hope I do: I'm able now, methinks,
Out of a Fortitude of Soul I feel,
T' endure more Miſeries, and greater far
Than my weak-hearted Enemies dare offer.
What News abroad?
Crom. The heavieſt, and the worſt,
Is your Diſpleaſure from King.
Wolſ. God bleſs him!
Crom. The next is, that Sir *Thomas More* is choſen
Lord Chancellor in your Place.

Wolſ. That's ſomewhat ſudden———
But he's a learned Man. May he continue
Long in his Highneſs' Favour, and do Juſtice
For Truth's ſake and his Conſcience, that his Bones,
When he has run his Courſe, and ſleeps in Bleſſings,
May have a Tomb of Orphans Tears wept on him!
What more?

Crom. That *Cranmer* is return'd with Welcome;
Inſtall'd Lord Archbiſhop of *Canterbury.*

Wolſ. That's News, indeed.

Crom. Laſt, that the Lady *Ann,*
Whom the King hath in Secrecy long married,
This Day was view'd in open as his Queen,
Going to Chapel, and the Voice is now
Only about her Coronation.

Wolſ. There was the Weight that pull'd me down.
O *Cromwell,*
The King has gone beyond me: all my Glories
In that one Woman I have loſt for ever.
No Sun ſhall ever uſher forth my Honours,
Or gild again the noble Troops, that waited

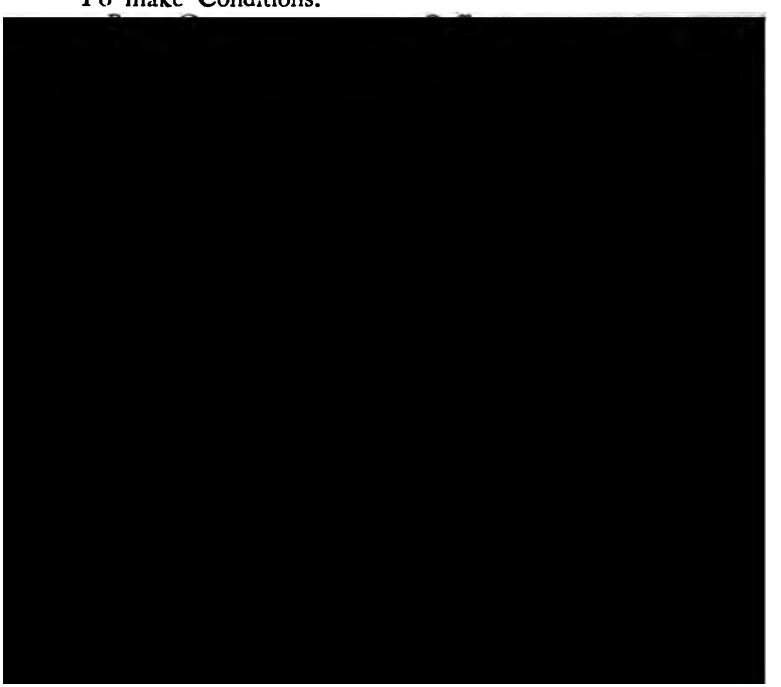
Say, *Wolſey*, that once rode the Waves of Glory,
And ſounded all the Depths and Shoals of Honour,
Found thee a Way, out of this Wreck, to riſe in;
A ſure and ſafe one, tho' thy Maſter miſs'd it.
Cromwell, I charge thee, fling away Ambition;
By that Sin fell the Angels; how can Man then
(The Image of his Maker) hope to win by't?
Love thyſelf laſt; cheriſh thoſe Hearts that wait thee;
Corruption wins not more than Honeſty.
Still in thy right Hand carry gentle Peace,
To ſilence envious Tongues. Be juſt, and fear not.
Let all the Ends thou aim'ſt at, be thy Country's,
Thy God's, and Truth's: Then if thou fall'ſt, O *Cromwell*,
Thou fall'ſt a bleſſed Martyr. Serve the King;
And, prithee, lead me in ———
There take an Inventory of all I have;
To the laſt Penny, 'tis the King's. My Robe,
And my Integrity to Heaven, is all
I now dare call my own. O *Cromwell*, *Cromwell*,
Had I but ſerv'd my God with half the Zeal
I ſerv'd my King, he would not in mine Age
Have left me naked to mine Enemies.
Crom. Good Sir, have Patience.
Wolſ. So I have. Farewel
The Hopes of Court, my Hopes are fix'd on Heaven.

LESSON IX.

The Quarrel of Brutus *and* Caſſius *in the Play of* Julius Cæſar.

Caſſius. THAT you have wrong'd me, doth appear in this,
You have condemn'd and noted *Lucius Pella*,
For taking Bribes here of the *Sardians*;
Wherein, my Letter (writ on his behalf,
Becauſe I knew the Man) was diſregarded.
Brutus. You wrong'd yourſelf to write in ſuch a Cauſe.
Caſ. In ſuch a Time as this, it is not meet
That every nice Offence ſhould bear its Comment.
Brut. Nay, let me tell you, *Caſſius*, you yourſelf
Are much ſuſpected of an itching Palm;
And that you ſell your Offices for Gold,
To Undeſervers.

Caſ. I an itching Palm?
You know that you are *Brutus*, that ſpeak this;
Or, by the Gods, this Speech were elſe your laſt.
Brut. The Name of *Caſſius* honours this Corruption,
And Chaſtiſement doth therefore hide its Head.
Caſ. Chaſtiſement!——
Brut. Remember *March*, the Ides of *March* remember!
Did not great *Julius* bleed for Juſtice ſake?
What Villain touch'd his Body, that did ſtab,
And not for Juſtice? What, ſhall one of us,
That ſtruck the foremoſt Man of all the World,
But for ſupporting Robbers; ſhall we now
Contaminate our Fingers with baſe Bribes?
And ſell the mighty Meed of our large Honours
For ſo much Traſh, as may be graſped thus?——
I had rather be a Dog, and bay the Moon,
Than ſuch a *Roman*.
Caſ. Brutus, bay not me;
I'll not endure it; I am a Soldier. I,
Older in Practice; abler than yourſelf
To make Conditions.



And it ſhall pleaſe me well. For mine own part,
I ſhall be glad to learn of noble Men.

Caſ. You wrong me every way—you wrong me, *Brutus*;
I ſaid an elder Soldier; not a better.
Did I ſay, better?——

Brut. If you did, I care not.

Caſ. When *Cæſar* liv'd, he durſt not thus have mov'd me.

Brut. Peace, Peace, you durſt not ſo have tempted him.

Caſ. I durſt not!———

Brut. No.

Caſ. What! durſt not tempt him?——

Brut. For your Life you durſt not.

Caſ. Do not preſume too much upon my Love;
I may do that I ſhall be ſorry for.

Brut. You have done that, you ſhould be ſorry for.
There is no Terror, *Caſſius*, in your Threats;
For I am arm'd ſo ſtrong in Honeſty,
That they paſs by me, as the idle Wind,
Which I reſpect not. I did ſend to you
For certain Sums of Gold, which you deny'd me;
For I can raiſe no Money by vile Means;
By Heaven, I had rather coin my Heart,
And drop my Blood for Drachma's, than to wring
From the hard Hands of Peaſants their vile Traſh,
By any Indirection. I did ſend
To you for Gold to pay my Legions,
Which you deny'd me; was that done like *Caſſius*?
Should I have anſwer'd *Caius Caſſius* ſo?
When *Marcus Brutus* grows ſo covetous
To lock ſuch raſcal Counters from his Friends,
Be ready, Gods, with all your Thunderbolts,
Daſh him to pieces.

Caſ. I deny'd you not.

Brut. You did.

Caſ. I did not——he was but a Fool,
That brought my Anſwer back—*Brutus* hath riv'd my Heart.
A Friend ſhould bear a Friend's Infirmities,
But *Brutus* makes mine greater than they are.

Brut. I do not. Still you practiſe them on me.

Caſ. You love me not.

Brut. I do not like your Faults.

Caſ. A friendly Eye could never ſee ſuch Faults.

Brut. A Flatt'rer's would not, tho' they do appear
As huge as high *Olympus*.

Caſ.

Caſ. Come, *Anthony*, and young *Octavius*, come;
Revenge yourſelves alone on *Caſſius*,
For *Caſſius* is a-weary of the World;
Hated by one he loves; braved by his Brother;
Check'd like a Bondman; all his Faults obſerv'd;
Set in a Note-Book, learn'd, and conn'd by rote,
To caſt into my Teeth. O I could weep
My Spirit from mine Eyes!—There is my Dagger,
And here my naked Breaſt—within, a Heart
Dearer than *Plutus'* Mine, richer than Gold;
If that thou need'ſt a *Roman's*, take it forth.
I, that deny'd thee Gold, will give my Heart;
Strike as thou didſt at *Cæſar*; for I know,
When thou didſt hate him worſt, thou lov'dſt him better
Than ever thou lov'dſt *Caſſius*.

Brut. Sheath your Dagger;
Be angry when you will, it ſhall have Scope;
Do what you will, Diſhonour ſhall be Humour.
O *Caſſius*, you are yoked with a Lamb,
That carries Anger, as the Flint bears Fire;
Who, much enforced, ſhews a haſty Spark,
And ſtraight is cold again.

Caſ. Hath *Caſſius* liv'd

LESSON X.

The Folly of EXTRAVAGANCE.

r ſeveral Scenes from Timon *of* Athens, *ſomewhat altered, and thrown into one.*

r Flavius *the Steward, with Bills in his Hand, and ſeveral Creditors following him.*

ius. NO Care, no Stop! ſo thoughtleſs of Expence,
That he will neither know how to maintain it,
ceaſe his Flow of Riot. Takes no account
Things go from him, nor has any Care
vhat is to continue. He'll not hear,
ſtrong Neceſſity ſhall make him feel.
it can be done?———
muſt be round with him; he now comes from Hunting.

Enter Timon.

Creditor. My Lord, here is a Note of certain Dues.
imon. Dues? whence are you?
Cred. Of *Athens* here, my Lord.
im. Go to my Steward.
Cred. Pleaſe your Lordſhip, he hath put my off
he Succeſſion of new Days, this Month:
Maſter is now urg'd by great Occaſion,
call in what's his own; and humbly prays
t with your other noble Parts you'll ſuit,
iving him his Right.
im. Mine honeſt Friend,
ythee but repair to me to-morrow.
Cred. Nay, good my Lord——
im. Contain thyſelf, good Friend.
Cred. One *Varro*'s Servant, my good Lord——
Cred. From *Iſidore*, he prays your ſpeedy Payment——
Cred. If you did know, my Lord, my Maſter's Wants—
Cred. 'Twas due on Forfeiture ſix Weeks, and paſt——
Cred. Your Steward puts me off, my Lord, and I
ſent expreſly to your Lordſhip.
im. Give me Breath. Come hither, *Flavius.*
r goes the World, than I am thus encounter'd
h Claims of long-*paſt Debts*, of broken Bonds,

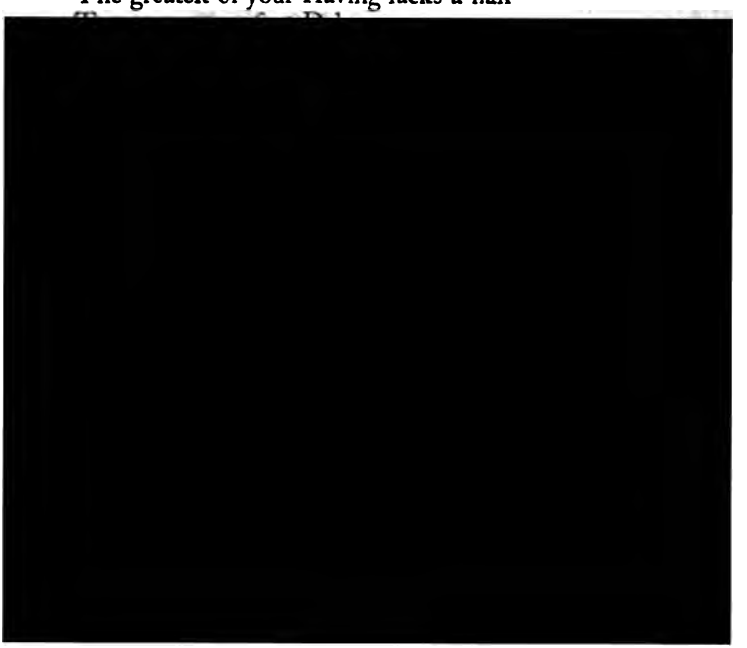
And

And the Detention of Men's lawful Rights,
Againſt my Honour?

Flav. Pleaſe you Gentlemen,
The Time is unagreeable to this Buſineſs;
Your Importunity ceaſe, till after Dinner,
That I may make his Lordſhip underſtand
Wherefore you are not paid.

Tim. Do ſo, my Friends. [*Exeunt Creditors.*
Come, *Flavius*, let me know, wherefore ere this,
You have not fully laid my State before me?
That I might ſo have rated my Expence,
As I had leave of Means.

Flav. O my good Lord,
At many times I brought in my Accounts,
Laid them before you: You would throw them off,
And ſay, you found them in mine Honeſty.
When for ſome trifling Preſent, you have bid me
Return ſo much, I've ſhook my Head, and wept:
Yea, 'gainſt th' Authority of Manners, pray'd you
To hold your hand more cloſe.
My dear-lov'd Lord,
Tho' now you hear too late, even at this time
The greateſt of your Having lacks a half



Heavens! have I ſaid, from the Bounty of this Lord,
ıny prodigal Bits have Slaves and Peaſants
ight englutted? Who now is not *Timon*'s?
Heart, Head, Sword, Force, Means, but is Lord
Timon's! noble, worthy, royal *Timon*'s! (*Timon*'s?
ıen the Means are gone, that buy this Praiſe,
eath is gone whereof this Praiſe is made:
oud of Winter Showers,
Flies are coucht.
Come, ſermon me no farther.
ly, not ignobly, have I given.
oſt thou weep? Canſt thou the Conſcience lack,
ık I ſhall lack Friends? Secure thy Heart,
uld broach the Veſſels of my Love,
the Gratitude of Friends by borrowing,
d their Wealth could I as frankly uſe,
ıld bid thee ſpeak.
Aſſurance bleſs your Thoughts!
Nay, in ſome ſort theſe Wants of mine are crown'd,
ıccount them Bleſſings; for by theſe
try Friends. You ſhall perceive how you
: my Fortunes: In my Friends I'm wealthy.
there, ho! [*Enter three Servants.*
iſpatch you ſeverally.
Lord *Lucius*——to Lord *Lucullus* you, I hunted with
ıour to-day——you to *Sempronius*——commend me to
ɔves; and I am proud, ſay, that my Occaſions have
ime to uſe 'em toward a Supply of Money; let the
: be fifty Talents. [*Exeunt the Servants.*
ı, Sir, to the Senators;
ɔm, for Service done the State, I have
d this Hearing; bid 'em ſend o'th' inſtant
ſand Talents to me.
. I've been bold,
at I knew it the moſt general way)
ın to uſe your Signet and your Name;
y do ſhake their Heads, and I am here
ıer in return,
Is it true? Can it be?
. They anſwer in a joint and corporate Voice,
ow they are at Ebb, want Treaſure, cannot
at they wou'd; are ſorry—you are honourable—
they could have wiſh'd—they know not—
ing hath been amiſs—
all were well—'tis pity—

And

And ſo attending other ſerious Matters,
After diſtaſteful Looks, and theſe hard Fractions,
With certain Half-caps, and cold-moving Nods,
They froze me into Silence.

Tim. You Gods reward 'em!
I pr'ythee, Man, look cheerly. Theſe old Fellows
Have their Ingratitude in them hereditary;
Their Blood is cak'd, 'tis cold, it ſeldom flows,
And Nature, as its grows again toward Earth,
Is faſhion'd for the Journey, dull and heavy.
But be not ſad; no Blame belongs to thee:
Thou'rt true and juſt. And never doubt, or think
That *Timon*'s Virtues 'mong his Friends can ſink.

Flav. Would I could not: That Thought its Bounty's Foe;
Being free itſelf, it thinks all others ſo.

Enter firſt Servant.

Tim. Peace, here comes my Meſſenger from Lord *Lucullus*. Well, what Succeſs?

1 *Serv.* Soon as I ſaw my Lord *Lucullus*; Honeſt Friend, ſays he, you are very reſpectfully welcome. Fill me ſome

in thee.—Draw nearer, honeſt Friend: Thy Lord's a
iful Gentleman; but thou art wiſe, and thou knoweſt
nough (altho' thou com'ſt to me) that this is no Time to
Ioney, eſpecially upon bare Friendſhip, without Securi-
Here's three Solidares for thee; good Boy wink at me,
y thou ſaw'ſt me not.—Is't poſſible, quoth I, the World
ſo much differ? Fly, damned Baſeneſs, to him that wor-
hee! (and threw it back with Scorn.)

n. I thank thee for thy honeſt Zeal.

[*Enter 2d Servant.*] But here
s he I ſent to *Lucius*. What ſay'ſt thou?

Serv. My Lord, I ſaw Lord *Lucius*, and began to de-
your Meſſage to him. May it pleaſe your Honour, ſaid
y Lord hath ſent—Ha! what hath he ſent? ſays he; I
much endear'd to that Lord; he's ever ſending: how
I thank him, think'ſt thou? And what has he ſent? He
nly ſent his preſent Occaſion now, my Lord, ſays I;
ſting your Lordſhip to ſupply his inſtant Uſe with fifty
nts. I know his Lordſhip is but merry with me, quoth
e cannot want fifty times five hundred Talents. Were
ccaſion, I reply'd, leſs preſſing, I ſhould not urge it half
vently. Doſt thou ſpeak ſeriouſly then? ſays he. Why
a wicked Beaſt was I, to diſfurniſh myſelf againſt ſuch a
Time, when I might have ſhewn myſelf honourable? How
kily it happen'd that I ſhould make a Purchaſe but a
before? I am vaſtly ſorry I am not able to do——I was
g to uſe Lord *Timon* myſelf, theſe Gentlemen can wit-
but I would not for the Wealth of *Athens*, I had done
w. Commend me bountifully to his good Lordſhip; and
e his Honour will conceive the faireſt of me, becauſe I
really no Power to be kind. And tell him this from
I count it one of my greateſt Afflictions, that I cannot
re ſuch an honourable Gentleman.

m. And is this all? This the Return for all I've done?—
ee my Meſſenger from *Sempronius*. What ſays he?

Serv. Sempronius, my Lord, after much Heſitation, and
ring to himſelf, cry'd in a ſurly Tone, Muſt he needs
le Me in't?—Me above all others?—He might have
Lord *Lucius*, or *Lucullus*; and now *Ventidius* is wealthy
whom he redeem'd from Priſon: All theſe owe their
es unto him. O, my Lord, ſays I, they've all been
'd, and all are found baſe Metal; for they've all deny'd

How! deny'd him? ſays he; *Ventidius* and *Lucullus*
deny'd him? And does he ſend to me? Hum!—It ſhews
ttle Love or Judgment in him. Muſt I be his laſt Re-

ſuge?

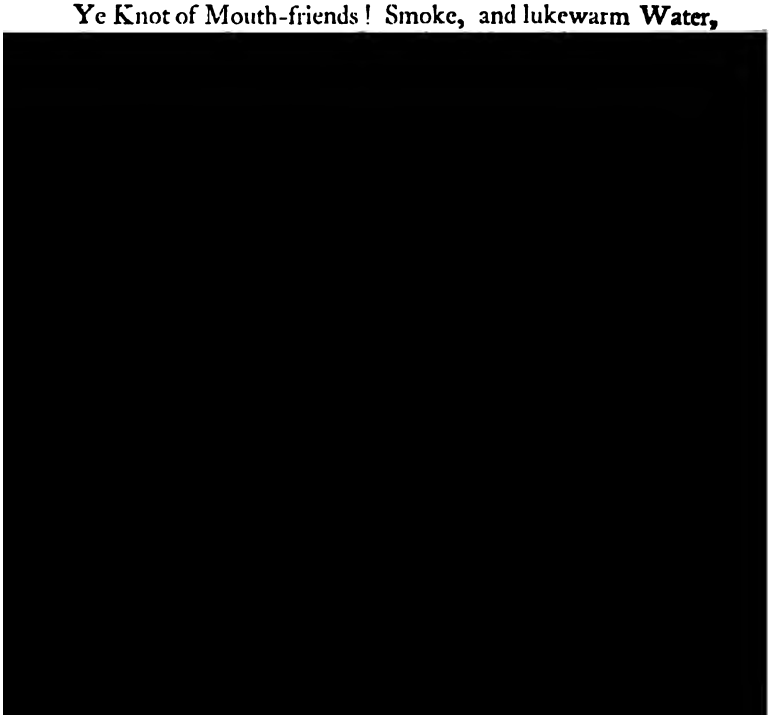
fuge? He has much diſgrac'd me in it. I'm angry. He might have known my Place; I ſee no Cauſe, but his Occaſions might have woo'd me firſt: for in my Conſcience I was the firſt Man that e'er receiv'd a Preſent from him. And does he think ſo backwardly of me that I'll requite it laſt? No: ſo it may prove an Argument of Laughter to the reſt, and I 'mongſt Lords be thought a Fool. I'd rather than the Worth of thrice the Sum, he'd ſent to me firſt, but for my Mind's Sake: I had ſuch a Courage to have done him good. But now return,

And with their faint Reply this Anſwer join,
Who doubts mine Honour, ſhall not know my Coin!

Tim. Excellent! a goodly Villain!

Flav. Why, this is the World's Soul;
Of the ſame Piece is every Flatterer's Spirit.
O *Timon!* ſee the Monſtrouſneſs of Man,
When he looks out in an ungrateful Shape!
Theſe Trencher-friends do now deny to thee,
What charitable Men afford to Beggars.

Tim. And is it thus?—This then is *Timon*'s laſt.—
Ye Knot of Mouth-friends! Smoke, and lukewarm Water,



erv. Yet do our Hearts wear *Timon*'s Livery,
:e I by our Faces; we are Fellows ſtill,
;alike in Sorrow. Leak'd is our Bark,
e, poor Mates, ſtand on the dying Deck,
g the Surges threat.
. Good Fellows all;
teſt of my Wealth I'll ſhare amongſt you.
: ever we ſhall meet, for *Timon*'s Sake,
et be Fellows; ſhake our Heads, and ſay,
vere a Knell unto our Maſter's Fortunes)
ıve ſeen better Days.
raſt Wretchedneſs that Grandeur brings!
l be ſo mock'd with Glory as to live
a Dream of Friendſhip? All his Pomp
y painted, like his varniſh'd Friends!
neſt Lord! brought low by his own Heart,
e by Goodneſs; ſtrange, unuſual Mood!
Ian's worſt Crime was doing too much Good.

[*Exeunt.*

SECT. III.

On Writing LETTERS.

TER Reading and Speaking with Grace and Pro-
riety, the next thing to be conſidered, is the Art of
g Letters; as a great Part of the Commerce of human
carry'd on by this means.

: Art of epiſtolary Writing, as the late Tranſlator of
Letters has obſerv'd, was eſteemed by the *Romans*, in
mber of liberal and polite Accompliſhments; and we
icero mentioning with great Pleaſure in ſome of his
: to *Atticus*, the elegant Specimen he had receiv'd from
ı, of his Genius in this Way *. It ſeems indeed to
rmed Part of their Education; and in the Opinion of
ocke, it well deſerves to have a Share in ours. "The
iting of Letters (as that judicious Author obſerves) enters
ıuch into all the Occaſions of Life, that no Gentle-

* *Ad Att. lxv. 16, 17.*

" man can avoid ſhowing himſelf in Compoſitions of this kind. " Occurrences will daily force him to make this Uſe of his " Pen, which lays open his Breeding, his Senſe, and his Abi- " lities, to a ſeverer Examination than any oral Diſcourſe." It is to be wonder'd we have ſo few Writers in our own Language, who deſerve to be pointed out as Models upon ſuch an Occaſion. After having nam'd Sir *William Temple*, it would be difficult perhaps to add a Second. The elegant Writer of *Cowley*'s Life, mentions him as excelling in this uncommon Talent; but as that Author declares himſelf of Opinion, " That Letters which paſs between familiar Friends, if they " are written as they ſhould be, can ſcarce ever be fit to ſee " the Light," the World is deprived of what, no doubt, would have been well worth its Inſpection. A late diſtinguiſhed Genius treats the very Attempt as ridiculous, and profeſſes himſelf " a mortal Enemy to what they call a fine Letter." His Averſion however was not ſo ſtrong, but he knew how to conquer it when he thought proper, and the Letter which cloſes his Correſpondence with Biſhop *Atterbury*, is, perhaps, the moſt genteel and manly Addreſs that ever was pen'd to a Friend in Diſgrace. The Truth is, a fine Letter does not conſiſt in ſaying fine things, but in expreſſing ordinary ones in an uncommon manner. It is the *proprie communia dicere*, the Art of giving Grace and Elegance to familiar Occurrences.

LETTER I.

Sir WILLIAM TEMPLE *to Mr.* SIDNEY.

Hague, Dec. 13. N. S. 1675.

THO' I did not like the Date of your laſt Letter, yet I did all the reſt very well. I thought *Lyons* a little far off for one I wiſh always in my Reach: But when I remembered, it was a Place of ſo great Trade, and where told me yours had been very good in former Times, I contented, to think you ſpent your Time to your own vantage and Satisfaction, tho' not to your Friends, by ing at ſuch a Diſtance. I was very well pleaſed t'other with a Viſit made me by Captain *Freſheim*, who was h in your Praiſes; but I did not like that he ſhou'd make kinder to him than to me: Yet I think he deſerves it ou, if all be true that he tells; for he pretends to think *le plus belle Homme, & le plus honnête Homme*, and I w not what more, that never came into my Head, as you w very well. However, I was mighty glad to hear him you had the beſt Health that cou'd be, and that you ed as if you would keep it ſo, if you did not grow too l to the Place and Company you lived in, or they to you. , after what you tell me of the *French* Air and *Bourbon* ters, I am much apter to wiſh myſelf there, than you heſe Parts of the World; and tho' I hear News every from all Sides, yet I have not heard any ſo good, ſince me upon this Scene, as what you ſend me, of the Effects a like to feel by the Change whenever I come upon that re you are: They will be greater and better than any I expect by being the buſy Man, tho' *Je pourrois bien faire veilles*, with the Company I am joined to, and nobody ws to what Sir *Ellis* may raiſe another Ambaſſador, that already raiſed one from the Dead. They begin to talk of our going to *Nimeguen*, as if it were nearer than I ght it a Month ago: When we are there, it will be enough to tell you what I think of our coming away. herto, I can only ſay, there are ſo many Splinters in the ken Bone, that the Patient muſt be very good, as well he Surgeon, if it be a ſudden Cure. And though I be- both where you and I are, the Diſpoſitions towards it

are very well, yet I doubt of thoſe who are farther off on both Sides of us. For aught any body knows, this great Dance may end as others uſe to do, every Man coming to the Place where they begun, or near it: Only, againſt all Reaſon and Cuſtom, I doubt the poor *Swede*, that never led the Dance, is likelieſt to pay the Fidlers. I hope you know what paſſes at Home; at leaſt, 'tis Pity you ſhould not: But if you don't, you ſhall not for me at this Diſtance; and ſince you talk of returning, the Matter is not great. In the mean time, pray let me know your Motions and your Health, ſince the Want of your Cypher keeps me from other things you ſay you have a mind to tell me. I hear nothing of the Letter you ſay you have ſent me by ſo good a Hand; ſo that all I can ſay to that is, that by whatſoever it comes, any will be welcome that comes from yours; becauſe nobody loves you better than I, nor can be more than I am,

Yours, &c.

LETTER II.

[redacted]

ordſhip is pleaſed to make me of any Favours to your Son, ho has never yet been ſo kind to me, as to give me the leaſt ccaſion of obliging him. I confeſs, I ſhould have been glad meet with any, tho' I do not remember ſo much as ever have told him ſo; but if he has gueſſed it from my Counnance or Converſation, it is a Teſtimony of his obſerving uch, and judging well; which are Qualities I have thought m guilty of, among thoſe others that allow me to do him) Favour but Juſtice only in eſteeming him. 'Tis his ortune to have been beforehand with me, by giving your ordſhip an Occaſion to take notice of me, and thereby furſhing me with a Pretence of entering into your Service; hich gives him a new Title to any I can do him, and your ordſhip a very juſt one to employ me upon all Occaſions. Notwithſtanding your Lordſhip's favourable Opinion, I ill aſſure you, 'tis well for me, that our Work here reiires little Skill, and that we have no more but Forms to al with in this Congreſs, while the Treaty is truly in the eld, where the Conditions of it are yet to be determined. *ita viam invenient:* Which is all I can ſay of it; nor ſhall ncreaſe your Lordſhip's preſent Trouble, beyond the Proſions of my being,

My LORD,

Your LORDSHIP's moſt Obedient

Humble Servant.

LETTER III.

Mr. POPE *to the Biſhop of* ROCHESTER.

ONCE more I write to you as I promiſed, and this once I fear will be the laſt! The Curtain will ſoon be awn between my Friend and me, and nothing left but to iſh you a long good Night. May you enjoy a State of Reſe in this Life, not unlike that Sleep of the Soul which me have believed is to ſucceed it, where we lie utterly fortful of that World from which we are gone, and ripening r that to which we are to go. If you retain any Memory the paſt, let it only image to you what has pleas'd you ſt; ſometimes preſent a Dream of an abſent Friend, or

bring you back an agreeable Converſation. But upon the whole, I hope you will think leſs of the Time paſt than of the future; as the former has been leſs kind to you than the latter infallibly will be. Do not envy the World your Studies; they will tend to the Benefit of Men againſt whom you can have no Complaint, I mean of all Poſterity: And perhaps at your time of Life, nothing elſe is worth your Care. What is every Year of a wiſe Man's Life but a Cenſure or Critique on the paſt? Thoſe whoſe Date is the ſhorteſt, live long enough to laugh at one half of it: The Boy deſpiſes the Infant, the Man the Boy, the Philoſopher both, and the Chriſtian all. You may now begin to think your Manhood was too much a Puerility; and you'll never ſuffer your Age to be but a ſecond Infancy. The Toys and Baubles of your Childhood are hardly now more below you, than thoſe Toys of our riper and of our declining Years, the Drums and Rattles of Ambition, and the Dirt and Bubbles of Avarice. At this Time, when you are cut off from a little Society, and made a Citizen of the World at large, you ſhould bend your Talents not to ſerve a Party, or a few, but all Mankind. Your Genius ſhould mount above that Miſt in which its Par-

World look after you: But take care, that it be not with Pity, but with Eſteem and Admiration.

I am with the greateſt Sincerity, and Paſſion for your Fame as well as Happineſs,

Yours, &c.

The Biſhop of Rocheſter *went into Exile the Month following, and continued in it till his Death, which happen'd at* Paris *on the fifteenth Day of* Feb. *in the Year* 1732.

LETTER IV.

From Mr. GAY *to Mr.* F——.

Stanton-Harcourt, Aug. 9, 1718.

THE only News you can expect to have from me here, is News from Heaven, for I am quite out of the World, and there is ſcarce any thing can reach me except the Noiſe of Thunder, which undoubtedly you have heard too. We have read in old Authors, of high Towers levell'd by it to the Ground, while the humble Vallies have eſcap'd: The only thing that is Proof againſt it is the Laurel, which however I take to be no great Security to the Brains of modern Authors. But to let you ſee that the contrary to this often happens, I muſt acquaint you that the higheſt and moſt extravagant Heap of Towers in the Univerſe, which is in this Neighbourhood, ſtands ſtill undefac'd, while a Cock of Barley in our next Field has been conſum'd to Aſhes. Would to God that this Heap of Barley had been all that had periſhed! For unhappily beneath this little Shelter ſate two much more conſtant Lovers than ever were found in Romance under the Shade of a Beech-Tree. *John Hewit* was a well-ſet Man of about five and twenty; *Sarah Drew* might be rather called comely than beautiful, and was about the ſame Age: They had paſſed thro' the various Labours of the Year together with the greateſt Satisfaction; if ſhe milk'd, 'twas his Morning and Evening Care to bring the Cows to her Hand. It was but laſt Fair that he bought her a Preſent of green Silk for her Straw-Hat; and the Poeſy on her Silver Ring was of his chuſing. Their Love was the Talk of the whole Neighbourhood; for Scandal never affirm'd that

they had any other Views than the lawful Poſſeſſion of each other in Marriage. It was that very Morning that he had obtain'd the Conſent of her Parents, and it was but till the next Week that they were to wait to be happy. Perhaps in the Intervals of their Work they were now talking of their Wedding-Cloaths, and *John* was ſuiting ſeveral Sorts of Poppies and Field-flowers to her Complexion, to chuſe her a Knot for the Wedding-Day. While they were thus buſied, (it was on the laſt of *July* between two and three in the Afternoon) the Clouds grew black, and ſuch a Storm of Lightning and Thunder enſu'd, that all the Labourers made the beſt of their way to what Shelter the Trees and Hedges afforded. *Sarah* was frightened, and fell down in a Swoon on a Heap of Barley. *John*, who never ſeparted from her, ſate down by her Side, having rak'd together two or three Heaps, the better to ſecure her from the Storm. Immediately there was heard ſo loud a Crack, as if Heaven had ſplit aſunder; every one was ſolicitous for the Safety of his Neighbour, and called to one another throughout the Field. No Anſwer being return'd to thoſe who called to our Lovers, they ſtep'd to the Place where they lay; they perceiv'd the Barley all in a Smoke, and then 'ſpy'd this faithful Pair,

LETTER V.

CICERO *to* ATTICUS.

I Perceive from your Letter, and the Copy of my Brother's, which you ſent with it, a great Alteration in his Affection and Sentiments with regard to you: which affects me with all that Concern, which my extreme Love for you both ought to give me; and with Wonder at the ſame time, what could poſſibly happen either to exaſperate him ſo highly, or to effect ſo great a Change in him. I had obſerved indeed before, what you alſo miſtruſted at your leaving us, that he had conceived ſome great Diſguſt, which ſhocked and filled his Mind with odious Suſpicions: which tho' I was often attempting to heal, and eſpecially after the Allotment of his Province, yet I could neither diſcover that his Reſentment was ſo great, as it appears to be from your Letter, nor find, that what I ſaid had ſo great an Effect upon him as I wiſhed. I comforted myſelf however with a Perſuaſion, that he would contrive to ſee you at *Dyrrachium*, or ſome other Place in thoſe Parts; and in that Caſe made no doubt, but that all would be ſet right; not only by your Diſcourſe and talking the Matter over between yourſelves, but by the very Sight and mutual Embraces of each other: For I need not tell you who know it as well as myſelf, what a Fund of Good Nature and Sweetneſs of Temper there is in my Brother; and how apt he is both to take and to forgive an Offence. But it is very unlucky that you did not ſee him; ſince by that Means, what others have artfully inculcated has had more Influence on his Mind, than either his Duty, or his Relation to you, or your old Friendſhip, which ought to have had the moſt. Where the Blame of all this lies, it is eaſier for me to imagine than to write; being afraid, leſt, while I am excuſing my own People, I ſhould be too ſevere upon yours: For, as I take the Caſe to be, if thoſe of his own Family did not make the Wound, they might at leaſt have cured it. When we ſee one another again, I ſhall explain to you more eaſily the Source of the whole Evil, which is ſpread ſomewhat wider than it ſeems to be.——As to the Letter which he wrote to you from *Theſſalonica*, and what you ſuppoſe him to have ſaid of you to your Friends at *Rome*,

and

and on the Road, I cannot conceive what could move him to it. But all my Hopes of making this Matter eaſy depend on your Humanity. For if you will but reflect, that the beſt Men are often the moſt eaſy, both to be provoked, and to be appeaſed; and that this Quickneſs, if I may ſo call it, or Flexibility of Temper, is generally the Proof of a Good Nature; and above all, that we ought to bear with one another's Infirmities or Faults, or even Injuries; this troubleſome Affair, I hope, will be ſoon made up again. I beg of you that it may be ſo. For it ought to be my ſpecial Care, from the ſingular Affection which I bear to you, to do every thing in my Power, that all, who belong to me, may both love and be beloved by you. There was no Occaſion for that Part of your Letter, in which you mention the Opportunities which you have omitted, of Employments both in the City and the Provinces; as well at other times, as in my Conſulſhip. I am perfectly acquainted with the Ingenuity and Greatneſs of your Mind; and never thought that there was any other Difference between you and me, but in a different Choice and Method of Life. Whilſt I was drawn, by a ſort of Ambition, to the Deſire and Purſuit of Honours; you, by other Maxims, in no wiſe blameable, to the Enjoy-

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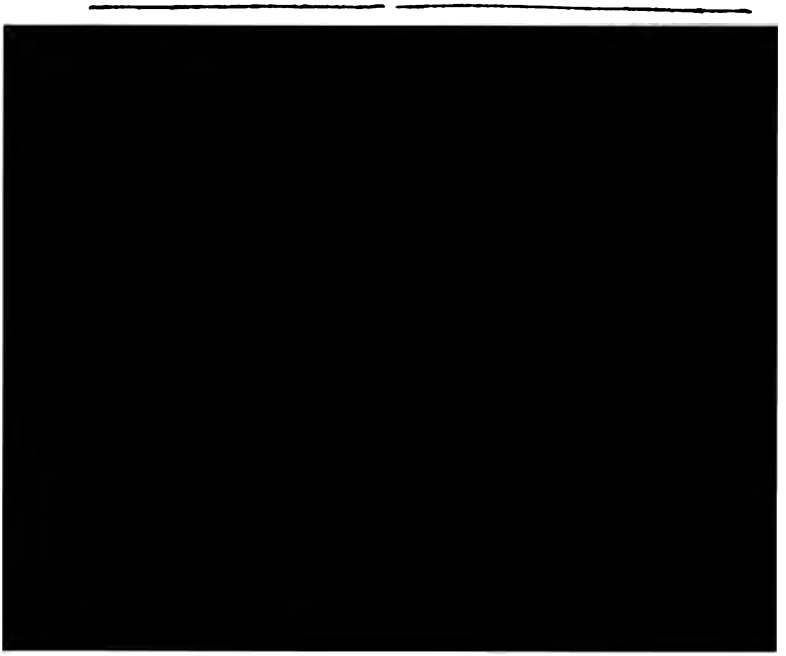
longer without your friendly Counſel, and endearing Converſation. We have often been reſtrained on both Sides, by a kind of Shame, from explaining ourſelves on this Article; but I was now forced to it by that Part of your Letter, in which you thought fit to juſtify yourſelf and your Way of Life to me.———But to return to my Brother: In the preſent State of the ill Humour which he expreſſes towards you, it happens however conveniently, that your Reſolution of declining all Employments Abroad was declared and known long beforehand, both to me and to your other Friends; ſo that your not being now together cannot be charged to any Quarrel or Rupture between you, but to your Judgment and Choice of Life. Wherefore both this Breach in your Union will be healed again, and your Friendſhip with me remain for ever inviolable, as it has hitherto been.—We live here in an infirm, wretched, and tottering Republic: for you have heard, I gueſs, that our Knights are now almoſt disjoined again from the Senate. The firſt Thing which they took amiſs, was the Decree for calling the Judges to Account who had taken Money in *Clodius*'s Affair. I happened to be abſent when it paſſed; but hearing afterwards that the whole Order reſented it, tho' without complaining openly, I chid the Senate, as I thought, with great Effect; and in a Cauſe, not very modeſt, ſpoke forcibly and copiouſly. They have now another curious Petition, ſcarce fit to be endured; which yet I not only bore with, but defended. The Company who hired the *Aſiatic* Revenues of the *Cenſors*, complained to the Senate, that, through too great an Eagerneſs, they had given more for them than they were worth, and begged to be releaſed from the Bargain. I was their chief Advocate, or rather indeed the Second; for CRASSUS was the Man who put them upon making this Requeſt. The Thing is odious and ſhameful, and a public Confeſſion of their Raſhneſs: but there was great Reaſon to apprehend, that if they ſhould obtain nothing, they would be wholly alienated from the Senate: ſo that this Point alſo was principally managed by me. For, on the Firſt and Second of *December*, I ſpoke a great deal on the Dignity of the two Orders, and the Advantages of the Concord between them, and was heard very favourably in a full Houſe. Nothing however is yet done; but the Senate appears well diſpoſed. For METELLUS, the Conſul elect, was the only one who ſpoke againſt us; tho' that Hero of ours, CATO, was going alſo to ſpeak, if the ſhortneſs of the Day had not prevented him.

Thus,

Thus, in purſuit of my old Meaſures, I am ſupporting, as well as I can, that Concord which my Conſulſhip had cemented: but ſince no great Streſs can now be laid upon it, I have provided myſelf another Way, and a ſure one, I hope, of maintaining my Authority; which I cannot well explain by Letter, yet will give you a ſhort Hint of it. I am in ſtrict Friendſhip with POMPEY. – I know already what you ſay— and will be upon my Guard, as far as Caution can ſerve me; and give you a farther Account ſome other time, of my preſent Conduct in Politics. You are to know, in the mean while, that LUCCEIUS deſigns to ſue directly for the Conſulſhip; for he will have, it is ſaid, but two Competitors. CÆSAR, by Means of ARRIUS, propoſes to join with him; and BIBULUS, by PISO's Mediation, thinks of joining with CÆSAR. Do you laugh at this? Take my Word for it, it is no laughing Matter. What ſhall I write farther? What? there are many Things; but for another Occaſion. If you would have us expect you, pray let me know it. At preſent I ſhall beg only modeſtly, what I deſire very earneſtly, that you would come as ſoon as poſſible.



out of your ſingular Goodneſs and Friendſhip, have ſo
n defended me. I am no Stranger to what has been ſaid
me by certain Perſons, ſince CÆSAR's Death. They call
Crime in me, that I am concerned for the Loſs of an in-
ate Friend, and ſorry that the Man, whom I loved, met
h ſo unhappy a Fate. They ſay, that our Country ought
e preferred to any Friendſhip, as if they had already made
vident, that his Death was of Service to the Republic.
t I will not deal craftily; I own myſelf not to be arrived at
t Degree of Wiſdom; nor did I yet follow CÆSAR in our
: Diſſentions, but my Friend; whom, though diſpleaſed with
Thing, I could not deſert: for I never approved the Civil
ar, or the Cauſe of it, but took all poſſible Pains to ſtifle it
ts Birth. Upon the Victory therefore of a familiar Friend,
vas not eager to advance, or to enrich myſelf: an Advan-
e which others, who had leſs Intereſt with him than I,
ſed to great Exceſs. Nay, my Circumſtances were even
t by CÆSAR's Law; to whoſe Kindneſs the greateſt Part
hoſe, who now rejoice at his Death, owed their very Con-
nance in the City. I ſolicited the Pardon of the Vanquiſhed
h the ſame Zeal as if it had been for my ſelf. Is it poſſible
refore for me, who laboured to procure the Safety of all,
to be concerned for the Death of him, from whom I uſed
procure it? eſpecially when the very ſame Men, who were
Cauſe of making him odious, were the Authors alſo of
troying him. But I ſhall have Cauſe, they ſay, to repent,
daring to condemn their Act. Unheard-of Inſolence!
t it ſhould be allowed to ſome to glory in a wicked Action,
not to others, even to grieve at it without Puniſhment!
: this was always free even to Slaves, to fear, rejoice, and
ve by their own Will, not that of another; which yet theſe
n, who call themſelves the Authors of Liberty, are endea-
ring to extort from us by the Force of Terror. But they
y ſpare their Threats: for no Danger ſhall terrify me from
forming my Duty and the Offices of Humanity; ſince it
s always my Opinion that an honeſt Death was never to be
ided, often even to be ſought. But why are they angry
h me, for wiſhing only that they may repent of their Act?
viſh that all the World may regret CÆSAR's Death. But I
ght, ſay they, as a Member of Civil Society, to wiſh the
od and Safety of the Republic. If my paſt Life and
ure Hopes do not already prove, that I wiſh it, without my
ing ſo, I will not pretend to evince it by Argument. I beg

of you therefore in the ſtrongeſt Terms, to attend to Facts rather than Words; and if you think it the moſt uſeful to one in my Circumſtances, that what is right ſhould take place, never imagine, that I can have any Union or Commerce with ill-deſigning Men. I acted the ſame Part in my Youth, where to miſtake would have been pardonable; ſhall I then undo it all again, and renounce my Principles in my declining Age? No; it is my Reſolution to do nothing that can give any Offence; except it be when I lament the cruel Fate of a dear Friend and illuſtrious Man. If I were in different Sentiments, I would never diſown what I was doing; leſt I ſhould be thought, not only wicked for purſuing what was wrong, but falſe and cowardly for diſſembling it.—But I undertook the Care of the Shews, which young CÆSAR exhibited for the Victory of his Uncle. This was an Affair of private, not of public Duty. It was what I ought to have performed to the Memory and Honour of my dead Friend; and what I could not therefore deny to a Youth of the greateſt Hopes, and ſo highly worthy of CÆSAR.—But I go alſo often to the Conſul ANTONY's, to pay my Compliments; yet you will find thoſe very Men go oftener, to aſk and receive Favours, who reflect upon me for it, as diſaffected to my Country. But what Arrogance is this? When CÆSAR never hindered me from vi-

LETTER VII.

PLINY *to* TACITUS.

UR Requeſt that I would ſend you an Account of ny Uncle's Death, in order to tranſmit a more exact n of it to Poſterity, deſerves my Acknowledgments; iis Accident ſhall be celebrated by your Pen, the Glory am well aſſured, will be rendered for ever illuſtrious. otwithſtanding he periſhed by a Misfortune, which, as olved at the ſame time a moſt beautiful Country in and deſtroyed ſo many populous Cities, ſeems to pro- im an everlaſting Remembrance; notwithſtanding he nſelf compoſed many and laſting Works; yet, I am led, the mentioning of him in your immortal Writ- vill greatly contribute to eternize his Name. Happy n thoſe to be, whom Providence has diſtinguiſhed with ilities either of doing ſuch Actions as are worthy of elated, or of relating them in a Manner worthy of be- d; but doubly happy are thoſe who are bleſſed with ieſe uncommon Talents: In the Number of which my as his own Writings, and your Hiſtory will evidently may juſtly be ranked. It is with extreme Willingneſs, re, I execute your Commands; and ſhould indeed have d the Taſk if you had not enjoined it. He was at that with the Fleet under his Command at *Miſenum*. On d of *Auguſt*, about One in the Afternoon, my Mother him to obſerve a Cloud, which appeared of a very l Size and Shape. He had juſt returned from taking nefit of the Sun, and after bathing himſelf in cold Wa- id taking a ſlight Repaſt, was retired to his Study: He iately aroſe, and went out upon an Eminence, from e he might more diſtinctly view this very uncommon rance. It was not at that Diſtance diſcernable from Mountain this Cloud iſſued; but it was found afterwards nd from Mount *Veſuvius*. I cannot give you a more Deſcription of its Figure, than by reſembling it to that ine-Tree, for it ſhot up a great Height in the Form Trunk, which extended itſelf at the Top into a ſort of hes; occaſioned, I imagine, either by a ſudden Guſt of Air npelled it, the Force of which decreaſed as it advanced ds, or the Cloud itſelf being preſſed back again by its own

own Weight, expanded in this Manner: It appeared ſometimes bright, and ſometimes dark and ſpotted, as it was more or leſs impregnated with Earth and Cinders. This extraordinary Phænomenon excited my Uncle's philoſophical Curioſity to take a nearer View of it. He ordered a light Veſſel to be got ready, and gave me the Liberty, if I thought proper, to attend him. I rather choſe to continue my Studies; for, as it happened, he had given me an Employment of that Kind. As he was coming out of the Houſe he received a Note from *Rectina*, the Wife of *Baſſus*, who was in the utmoſt Alarm at the imminent Danger which threatened her; for her Villa being ſituated at the Foot of Mount *Veſuvius*, there was no Way to eſcape but by Sea, ſhe earneſtly entreated him therefore to come to her Aſſiſtance. He accordingly changed his firſt Deſign, and what he began with a philoſophical, he purſued with an heroical Turn of Mind. He ordered the Gallies to put to Sea, and went himſelf on board with an Intention of aſſiſting, not only *Rectina*, but ſeveral others; for the Villas ſtand extremely thick upon that beautiful Coaſt. When haſtening to the Place from whence others fled with the utmoſt Terror, he ſteered his direct Courſe to the Point of Danger, and with ſo much Calmneſs

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ot ready; when, after having bathed, he ſate down to
with great Chearfulneſs, or at leaſt (what is equally
with all the Appearance of it. In the mean while
uption from Mount *Veſuvius* flamed out from ſeveral
with much Violence, which the Darkneſs of the Night
uted to render ſtill more viſible and dreadful. But my
in order to ſooth the Apprehenſions of his Friend, aſ-
im it was only the burning of the Villages, which the
y People had abandoned to the Flames: After this he
to Reſt; and, it is moſt certain, he was ſo little diſ-
ſed as to fall into a deep Sleep; for, being pretty fat,
reathing hard, thoſe who attended without, actually
him ſnore. The Court which led to his Apartment,
ow almoſt filled with Stones and Aſhes, if he had con-
there any time longer, it would have been impoſſible for
have made his Way out; it was thought proper there-
awaken him. He got up, and went to *Pomponianus*,
e reſt of his Company, who were not unconcerned
to think of going to Bed. They conſulted toge-
hether it would be moſt prudent to truſt to the Houſes,
now ſhook from ſide to ſide with frequent and vio-
oncuſſions, or fly to the open Fields, where the cal-
ſtones and Cinders, tho' light indeed, yet fell in large
rs, and threatened Deſtruction. In this Diſtreſs they re-
for the Fields, as the leſs dangerous Situation of the
A Reſolution, which while the reſt of the Company
urried into by their Fears, my Uncle embraced upon
d deliberate Conſideration. They went out then, hav-
lows tied upon their Heads with Napkins; and this was
whole Defence againſt the Storm of Stones that fell
them. Tho' it was now Day every where elſe, with
t was darker than the moſt obſcure Night, excepting
hat Light proceeded from the Fire and Flames. They
t proper to go down farther upon the Shore, to obſerve
might ſafely put out to Sea, but they found the Waves
n extremely high and boiſterous. There my Uncle hav-
unk a Draught or two of cold Water threw himſelf
upon a Cloth which was ſpread for him, when imme-
the Flames, and a ſtrong Smell of Sulphur, which was
rerunner of them, diſperſed the reſt of the Company,
bliged him to ariſe. He raiſed himſelf up with the Aſ-
: of two of his Servants, and inſtantly fell down dead;
ted, as I conjecture, by ſome groſs and noxious Va-
having always had weak Lungs, and frequently ſubject
ifficulty of Breathing. As ſoon as it was light again,

which was not till the third Day after this melancholy Accident, his Body was found entire, and without any Marks of Violence upon it, exactly in the ſame Poſture that he fell, and looking more like a Man aſleep than dead. During all this time my Mother and I were at *Miſenum*. But as this has no Connection with your Hiſtory, ſo your Enquiry went no farther than concerning my Uncle's Death; with that therefore I will put an End to my Letter: Suffer me only to add, that I have faithfully related to you what I was either an Eye-witneſs of myſelf, or received immediately after the Accident happen'd, and before there was time to vary the Truth. You will chuſe out of this Narrative ſuch Circumſtances as ſhall be moſt ſuitable to your Purpoſe; for there is a great Difference between what is proper for a Letter, and an Hiſtory; between writing to a Friend, and writing to the Public. Farewel.

LETTER VIII.

PLINY *to* ROMANUS FIRMUS.

LETTER IX.

PLINY *to* MAXIMUS.

INK I may claim a Right to aſk the ſame Services
ou for my Friends, as I would offer to yours if I
your Station. *Arrianus Maturius* is a Perſon of great
ce among the *Altinates*. When I call him ſo, it is
n reſpect to his Fortunes (which however are very
able;) it is in view to the Purity, the Integrity, the
e, and the Gravity of his Manners. His Counſel
e in my Affairs, and his Judgment directs me in my
for Truth; Honour and Knowledge, are the ſhining
s which mark his Character. He loves me (and I
expreſs his Affection in ſtronger Terms) with a
ieſs equal to yours. As he is a Stranger to Am-
he is contented with remaining in the *Equeſtrian*
when he might eaſily have advanced himſelf into a
ank. It behoves me however to take care his Me-
warded with the Honours it deſerves; and I would fain
his Knowledge or Expectation, and probably too
to his Inclination, add to his Dignity. The Poſt I
btain for him ſhould be ſomething very honourable,
attended with no Trouble. I beg when any thing
Nature offers you would think of him; it will be an
on, which both he and I ſhall ever remember with
teſt Gratitude. For tho' he has no aſpiring Wiſhes
, he will be as ſenſible of the Favour as if he had
it in conſequence of his own Deſires. Farewel.

LETTER X.

PLINY *to* CATILIUS.

pt of your Invitation to Supper, but I muſt make
Agreement before-hand, that you diſmiſs me ſoon,
t me frugally. Let our Entertainment abound only
ophical Converſation, and even that too with Mode-
There are certain Midnight Parties, which *Cato* him-
l not ſafely fall in with: tho' I muſt confeſs at the ſame

time, that *J. Cæſar* when he reproaches him upon that Head, exalts the Character he endeavours to expoſe; for he deſcribes thoſe Perſons who met this reeling Patriot, as bluſhing when they diſcovered who he was; and adds, *you would have thought that* Cato *had detected them, and not they* Cato. Could he place the Dignity of *Cato* in a ſtronger Light than by repreſenting him thus venerable even in his Cups? As for ourſelves nevertheleſs, let Temperance not only ſpeak our Table, but regulate our Hours: for we are not arrived at ſo high a Reputation, that our Enemies cannot cenſure us but to our Honour. Farewel.

LETTER XI.

PLINY *to* TITIANUS.

WHAT are you doing? And what do you purpoſe to do? As for myſelf, I paſs my Life in the moſt agreeable, that is, in the moſt diſengaged manner imaginable. I do not find myſelf therefore, in the Humour to write a long

tune. This Succeſs however you have had, and your Advantage was ſo much more conſiderable than mine in all Reſpects, that I had not the Power to defend myſelf againſt you in either of thoſe Inſtances, but you won both my Money and my Heart at the ſame time. If I am ſo happy as to find a Place in yours, I ſhall eſteem that Acquiſition as an Over-balance to all my Loſſes, and ſhall look upon myſelf as greatly a Gainer in the Commerce that paſſed between us. Tho' your Acquaintance, indeed, haſt coſt me pretty dear, I do not by any means think I have paid its full Value, and I would willingly part with the ſame Sum to meet with a Man in *Paris* of as much Merit as yourſelf. This being the literal Truth, you may be well aſſured, Sir, that I ſhall omit nothing in my Power to preſerve an Honour I ſo highly eſteem; and that I ſhall not very eaſily give up a Friend whom I purchaſed at ſo dear a Price. I have accordingly performed every thing you deſired in the Affair about which you wrote to me; as I ſhall obey you with the ſame Punctuality in every other Inſtance that you ſhall command me. For I am with all the Affection that I ought,

Sir, Your, *&c.*

VOITURE.

LETTER XIII.

To the Marchioneſs de RAMBOUILLET.

MADAM,

SINCE I had the Honour of ſeeing you, I have ſuffer'd greater Pains than I am able to expreſs. Still however, I did not forget to execute your Commands; and in paſſing by *Eſpernay* I attended, as your Proxy, the Funeral of the Mareſchal *Strozzi*. His Tomb appear'd to me ſo magnificent, that in the Condition I was in, and finding myſelf ready conveyed thither, I had a moſt violent Inclination to be buried with him. But they made ſome Difficulty of complying with my Propoſal, as they found I had ſtill ſome remaining Warmth left in me. I reſolved therefore to have my

Body tranſported to *Nancy*; where at length, Madam, it is arrived, but ſo lean and worn out, that believe me, many a Corpſe is interr'd that is much leſs ſo. Tho' I have been already here theſe eight Days, I have not yet been able to recover my Strength, and the longer I repoſe, the more I find myſelf fatigued. In Truth I perceive ſuch an infinite Difference between that Fortnight which I had the Honour of paſſing with you, and the ſame Space of Time which I have ſpent ſince, that I am aſtoniſh'd how I have been able to ſupport it; and I look upon myſelf and Monſieur *Margonne*, who teaches School in this Place, as two the moſt wretched Inſtances in the World of the Inconſtancy of Fortune. I am every Day attacked with a Shortneſs of Breath, and fainting Fits, without being able to meet with the leaſt Drop of Treacle; and I am more indiſpoſed than ever I was in all my Life, in a Place where I cannot be ſupplied with a proper Medicine. Thus, Madam, I much fear that *Nancy* will be as fatal to me as it was to the Duke of *Bourgogne*, and that after having like him, eſcaped the greateſt Dangers, and reſiſted the moſt powerful Enemies, I am deſtin'd to end my Days in this Town. I ſhall ſtruggle however againſt that Misfortune as much as poſſible; for I muſt con-

LETTER XIV.

To Madame DE LA CHETARDIE.

MADAM,

I CANNOT taſte of your Bounty without expreſſing at the ſame time my Gratitude. You have feaſted me indeed theſe four Days in the moſt delicious Manner, and either there is no Pleaſure in the Palate, or your Cheeſes afford a Reliſh of the moſt exquiſite Kind. They are not merely an artful Preparation of Cream; they are the Effect of a certain Quinteſſence hitherto unknown, they are I know not what kind of wonderful Production, which with a moſt delicious Sweetneſs, preſerve at the ſame time a moſt pleaſing Poignancy. Undoubtedly, Madam, you muſt be the Favourite of Heaven, ſince you are thus bleſſed with a Land that flows with Milk and Honey. It was in this Manner, you know, that Providence formerly regaled its choſen People; and ſuch were once the Riches of the Golden Age. But methinks you ought to limit the Luxury of your Table to Rarities of this kind, and not look out for any other Abundance, in a Place which affords ſuch charming Repaſts. You ought long ſince to have purified your Kitchen, and broke every Inſtrument of ſavage Deſtruction; for would it not be a Shame to live by Cruelty and Murder, in the Midſt of ſuch innocent Proviſions? I am ſure at leaſt I can never eſteem them too much, nor ſufficiently thank you for your Preſent. It is in vain you would perſuade me, that it was the Work of one of your Dairy Maids; ſuch coarſe Hands could never be concerned in ſo curious a Production. Moſt certainly the Nymphs of *Vienne* were engaged in the Operation; and it is an Original of their making, which you have ſent me as a Rarity. If this Thought appears to you poetical, you muſt remember that the Subject is ſo too; and might with great Propriety make part of an Eclogue, or enter into ſome Corner of a Paſtoral. But I am by no means an Adept in the Art of Rhyming; beſides, it is neceſſary I ſhould quit the Language of Fable, to aſſure you in very true and very ſerious Proſe, I ſo highly honour your Virtue, that I ſhould always think I owed you much, though I had never

received any Favour at your Hands; and if you were not my Benefactreſs, I ſhould nevertheleſs be always,

MADAM,

Your, &c.

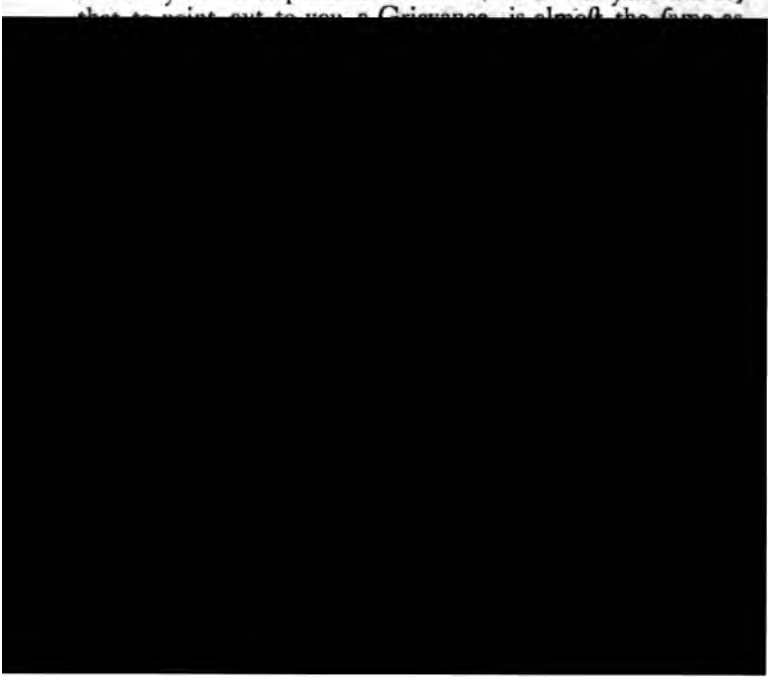
BALZAC.

LETTER XV.

To the Mayor of ANGOULEME.

SIR,

I Perſuade myſelf that the Requeſt which the Bearer of this will make to you on my Behalf, will not be diſagreeable. It concerns indeed the public Intereſt as well as mine; and I know you are ſo punctual in the Functions of your Office,



be inclined to favour a Perſon who is thought not to be ungrateful for the good Offices he receives? There are who will ſay even more, and aſſure you that you have an Opportunity of extending your Reputation beyond the Bounds of your Province, and of making the Remembrance of your Mayoralty laſt longer then its annual Period. I ſhall learn by the return of the Bearer, if you think my Friends ſpeak the Truth, and whether you have ſo high an Opinion of the Acknowledgment I ſhall make to you, as to comply with the Requeſt I have already tender'd: To which I have only to add the Aſſurance of my being, with great Sincerity,

SIR,

Your, &c.

BALZAC.

LETTER XVI.

To a young Gentleman at School.

DEAR MASTER F.

I AM glad to hear you are well fixt in your new School. I have now before me the three laſt Letters which you ſent your Father, and, at his Deſire, am going to give you a few Directions concerning Letter-writing, in hopes they may be of ſome ſmall Service toward improving your Talent that way.

When you ſit down to write, call off your Thoughts from every other Thing but the Subject you intend to handle: Conſider it with Attention, place it in every Point of View, and examine it on every Side before you begin. By this means you will lay a Plan of it in your Mind, which will riſe like a well-contrived Building, beautiful, uniform, and regular: Whereas, if you neglect to form to yourſelf ſome Method of going through the Whole, and leave it to be conducted by giddy Accident, your Thoughts upon any Subject can never appear otherways than as a mere heap of Confuſion. Conſider you are now to form a Stile, or, in other Words, to learn the Way of expreſſing what you think; and your doing

ing it well or ill for your whole Life, will depend, in a great meaſure, upon the Manner you fall into at the Beginning. It is of great Conſequence therefore, to be attentive and diligent at firſt; and an expreſſive, genteel, and eaſy Manner of Writing, is ſo uſeful, ſo engaging a Quality, that whatever Pains it coſts, it amply will repay. Nor is the Taſk ſo difficult as you at firſt may think, a little Practice and Attention will enable you to lay down your Thoughts in Order; and I from time to time will inſtruct and give you Rules for ſo doing. But, on your Part, I ſhall expect Obſervance and Application, without which nothing can be done.

As to Subjects, you are allowed in this Way the utmoſt Liberty. Whatſoever has been done, or thought, or ſeen, or heard; your Obſervations on what you know, your Enquiries about what you do not know; the Time, the Place, the Weather, every thing around ſtands ready for your Purpoſe; and the more Variety your intermix, the better. Set Diſcourſes require a Dignity or Formality of Stile ſuitable to the Subject; whereas Letter-writing rejects all Pomp of Words, and is moſt agreeable, when moſt familiar. But tho' lofty Phraſes are here improper, the Stile muſt not therefore ſink into Meanneſs: And to prevent its doing ſo, an eaſy Complaiſance, an open Sincerity, and unaffected Good Na-

Care is neceſſary, as well as of your Writing. As the Profeſſion allotted for you will require you to ſpeak in Public, you ſhould be more than ordinary ſolicitous how to expreſs yourſelf, upon all Occaſions, in a clear and proper Manner, and to acquire an Habit of ranging your Thoughts readily, in apt and handſome Terms; and not blunder out your Meaning, or be aſhamed to ſpeak it for want of Words. Common Converſation is not of ſo little Conſequence as you may imagine; and if you now accuſtom yourſelf to talk at random, you will find it hereafter not eaſy to do otherwiſe.

I wiſh you good Succeſs in all your Studies, and am certain your Capacity is equal to all your Father's Hopes. Conſider, the Advantage will be all your own; and your Friends can have no other Share of it, but the Satisfaction of ſeeing you a learned and a virtuous Man.

I am,

SIR,

your affectionate Friend,

and humble Servant,

B.

ARITHMETIC.

ARITHMETIC is the Art of Numbering; or, that Part of the Mathematics which conſiders the Powers and Properties of Numbers, and teaches how to compute or calculate truly, and with Expedition and Eaſe. Arithmetic conſiſts chiefly in the four great Rules, or Operations, of *Addition*, *Subſtraction*, *Multiplication* and *Diviſion*. It is true, for the facilitating and expediting of Calculations, Mercantile, Aſtronomical, *&c.* divers other uſeful Rules have been contrived; as, the Rules of Proportion, of Alligation, of falſe Poſition, Extraction of Square and Cube Roots, Progreſſion, Fellowſhip, Intereſt, Barter, Rebate, Reduction, Tare and Tret, *&c.* But theſe are only various Applications of the firſt four

beginning at the Right-hand. Over the Right-hand Figure of the third Claſs, add a ſmall Mark, or tranſverſe Line; over the Right-hand Figure of the fifth Claſs, add two Marks, or tranſverſe Lines; over that of the ſeventh, three, *&c.* The Number to the Left of the firſt Comma, expreſs by thouſands; that which has over it the firſt tranſverſe Line, expreſs by millions; that with two by billions; that with three, by trillions, *&c.* Laſtly, the Left-hand Character of each Claſs, expreſs by hundreds; the middle one by tens; and the Right-hand one, by units. Thus will the *Numeration* be effected.

E. gr. The following Numbers, 2‴, 125, 473″, 613, 578′, 432, 597, is thus expreſſed or read: Two trillions, one hundred twenty five millions of billions, four hundred ſeventy three billions, ſix hundred thirteen thouſands of millions, and five hundred ſeventy eight millions, four hundred and thirty two thouſand, five hundred and ninety ſeven.

And thus it appears, that by Numeration we learn the different Value of Figures, by their different Places; and, of conſequence, to read or write any Sum, or Number.

The TABLE.

9	Units.	1
90	Tens.	12
900	Hundreds.	123
9000	Thouſands.	1234
90000	X Thouſands.	12345
900000	C Thouſands.	123456
9000000	Millions.	1234567
90000000	X Millions.	12345678
900000000	C Millions.	123456789

From this Table may be obſerved:

1. The Names of the ſeveral Places, *viz.* Units, Tens, Hundreds, *&c.* which proceed (increaſing by a tenfold Proportion) from the Right-hand to the Left.

2. That every Figure hath two Values; one in itſelf; the other from the Place it ſtands in. Thus, on the Left-ſide of the Table, the Figure 9 in the upper Line, ſtanding in the Unit's place, is only nine; but in the ſecond Line, being removed into the place of Tens, becomes ninety; and in the third Line is nine hundred, *&c.*

3. That

3. That tho' a Cypher is nothing in itſelf, yet it gives Value to other Figures, by removing them into higher Places.

All which being very obvious, I proceed to

ADDITION,

WHICH is the firſt of the four fundamental Rules, or Operations in *Arithmetic*. *Addition* conſiſts in finding the Amount of ſeveral Numbers, or Quantities, ſeverally added one to another.—Or, *Addition* is the Invention of a Number, from two or more homogeneous ones given, which is equal to the given Numbers taken jointly together.

The Number, thus found, is called the *Sum*, or Aggregate of the Numbers given.

The *Addition* of ſimple Numbers is eaſy. Thus it is readily perceived that 7 and 9 make 16; and 11 and 15 make 26.

In longer, or compounded Numbers, the Buſineſs is performed by writing the given Numbers in a Row downwards; homogeneous under homogeneous, *i. e.* Units under Units, Tens under Tens, *&c.* and ſingly collecting the Sums of the

ich alſo muſt be writ underneath; and thus you have
: Sum, *viz.* 1529.

add the Numbers 87899—13403—885—1920 into
, write them one under another, ſo as all the Units
: Column, the Tens another, the Hundreds a third,
place of Thouſands a fourth, and ſo on—Then ſay,
make 8; 8 and 9 make 17; write 7 underneath,
1 add to the next Rank; ſaying, 1 and 8 make 9,
nake 11, 11 and 9 make 20; and having writ the 0
th, ſay again, 2 and 8 make 10, 10 and 9
, 19 and 4 make 23, 23 and 8 make 31;
:rving 3, write down 1 as before, and ſay
and 1 make 4, 4 and 3 make 7, 7 and 7
; wherefore write 4 underneath: And laſtly,
1 make 2, 2 and 8 make 10, which in the
: write down, and you will have the Sum of

87899	
13403	
1920	
885	
104107	

TION *of Numbers of different Denominations*, for in-
of Pounds, Shillings and Pence, is performed by add-
umming up each Denomination by itſelf, always be-
with the loweſt; and if after the *Addition* there be
o make one of the next higher Denomination, for in-
ence enough to make one or more Shillings; they
added to the Figures of that Denomination, that is,
illings; only reſerving the odd remaining Pence to
own in the Place of Pence.—And the ſame Rule is to
ed in Shillings with regard to Pounds.

n inſtance, 5 Pence and 9 Pence make 14 Pence; now
ere is once 12, or a Shilling, and two remaining
the Pence, ſet down; and reſerve 1
to be added to the next Column,
onſiſts of Shillings. Then 1 and 8
nd 5 make 16: the 6 put down, and
: 1 to the Column of Tens; 1 and 1
ke three Tens of Shillings, or 30 Shil-
n 30 Shillings there is once 20 Shil-
a Pound, and 10 over: Write one in the Column
of Shillings, and carry 1 to the Column of Pounds;
tinue the *Addition* of Pounds, according to the for-
es.

l.	*s.*	*d.*
120	15	9
65	12	5
9	8	0
195	16	2

alf of an even Sum will be carried to the Pounds; and
one (where it ſo happens) ſet under the Tens of the

.

icilitate the caſting up of Money, it will be neceſſary
the following Table.

Pence.		s.	d.	Pence.		s.	d.
20		1	8	80		6	8
30		2	6	90		7	6
40	is	3	4	100	is	8	4
50		4	2	110		9	2
60		5	0	120		10	0
70		5	10				

Examples in Whole Numbers, and Money.

lb.	Yards.	l.	s.	d.	
756	1325	735	18	09	½
132	4532	423	10	10	½
458	7341	784	12	05	¼
736	1298	297	08	04	
857	8473	542	11	11	¼
241	5249	298	14	07	¼
3180	28222	3082	17	00	¼ *Total.*

SUBSTRACTION,

OR SUBTRACTION, in Arithmetic, the second Rule, or rather Operation, in Arithmetic, whereby we deduct a

If it be required, from 9800403459
To *ſubſtract* 4743865263

The Remainder will be found 5056538196
, beginning with the Right-hand Figure, and taking 3
1 9, there remains 6 Units, to be wrote underneath the
:: going then to the next Place, 6 I find, cannot be ta-
from 5; wherefore, from the Place of hundreds 4, I
ow 1, which is equivalent to 10, in the Place of tens;
from the Sum of this 10 and 5, *viz.* 15, *ſubſtracting* 6,
d 9 tens remaining, to be put down under the Line. Pro-
ling to the Place of hundreds, 2 with the 1 borrowed
he laſt, make 3, which *ſubſtracted* from 4, leave 1.
in, 5 in the Place of thouſands, cannot be *ſubſtracted*
1 3; for which Reaſon, taking 1 from 4, in the Place of
lreds of thouſands, into the empty Place of tens of thou-
s, the Cypher is converted into 10 tens of thouſands,
nce one 10 being borrowed, and added to the 3, and
the Sum 13 thouſand, 5 thouſand being *ſubſtracted*, we
have 8 thouſand to enter under the Line: Then *ſubſtract*-
6 tens of thouſands from 9, there remain 3. Coming
to take 8 from 4; from the 8 further on the Left, I
ow 1, by means whereof, the two Cyphers will be turned
into 9. And after the like manner is the reſt of the
ſtraction eaſily performed.

heterogenous Numbers be to be ſubſtracted from each
r; the Units borrowed are not to be equal to ten; but
many as there go of Units of the leſs kind, to conſti-
an Unit of the greater: For example;

l.	*s.*	*d.*
45	16	6
27	19	9
17	16	9

ſince 9 Pence cannot be ſubſtracted from 6 Pence;
e 16 Shillings, one is converted into 12 Pence; by
h means, for 6 we have 18 Pence; whence 9 being
racted, there remain 9. In like manner, as 19 Shil-
cannot be ſubſtracted from the remaining 15; one of
45 Pounds is converted into 20 Shillings, from which,
d to the 15, 19 being ſubſtracted, the Remainder is 16
ings. Laſtly, 27 Pounds ſubtracted from 44 Pounds,
remains 17.

a greater Number be required to be ſubſtracted from
s, it is evident the thing is impoſſible.—The leſs Num-
therefore, in that Caſe, is to be ſubſtracted from the

greater; and the Defect to be noted by the negative Character. *E. gr.* If I am required to pay 8 Pounds, and am only Maſter of 3; when the 3 are paid, there will ſtill remain 5 behind; which are to be noted,—5.

Subſtraction is proved, by adding the Remainder to the Subtrahend, or Number to be ſubſtracted: for if the Sum be equal to the Number whence the other is to be ſubtracted, the *Subſtraction* is juſtly performed.—For example;

		l.	*s.*	*d.*	
9800403459	ſubtrahend	156	11	$3\frac{1}{4}$	ſubtrahend
4743865263		21	17	$2\frac{1}{2}$	
5056538196	Remainder	134	14	$0\frac{3}{4}$	
9800403459		156	11	$3\frac{1}{4}$	

Examples of Integers and Money.

	Yards.		*l.*	*s.*	*d.*
	7146325	*Lent*	812	13	$08\frac{1}{4}$
	1483972	*Paid*	190	19	$10\frac{1}{2}$
Rem.	5662353	*Rem.*	621	13	$09\frac{3}{4}$

Thus the *Multiplication* of 4 by 5 makes 20, *i. e.* four times five amount to twenty.

In *Multiplication*, the firſt Factor, *i. e.* the Number to be multiplied, or the Multiplicand, is placed over that whereby it is to be multiplied; and the Factum or Product under both.

An Example or two will make the Proceſs of *Multiplication* eaſy. Suppoſe I would know the Sum 269 multiplied by 8, or 8 times 269.

Multiplicand	269
Multiplier	8
Factum, or Product	2152

The Factors being thus diſpoſed, and a Line drawn underneath, (as in the Example) I begin with the Multiplicator thus: 8 times 9 makes 72, ſet down 2, and carry 7 tens, as in Addition; then 8 times 6 make 48, and 7 I carried, 55; ſet down 5, and carry 5; laſtly, 8 times 2 make 16, and with 5 I carried 21, which I put down: ſo as coming to Number the ſeveral Figures placed in order, 2, 1, 5, 2, I find the Product to be 2152.

Now ſuppoſing the Factors to expreſs Things of different Species, *viz.* the Multiplicand Men, or Yards, and the Multiplier Pounds; the Product will be of the ſame Species with the Multiplicator. Thus the Product of 269 Men or Yards multiplied by 8 Pounds or Pence, is 2152 Pounds or Pence; ſo many of theſe going to the 269 at the Rate of 8 a-piece. Hence the vaſt Uſe of *Multiplication* in Commerce, *&c.*

If the Multiplicator conſiſt of more than one Figure, the whole Multiplicand is to be added to itſelf, firſt, as often as the Right-hand Figure of the Multiplicator ſhews, then as often as the next Figure of the Multiplicator ſhews, and ſo on.—Thus 421 and 23 is equal to 421 and 3 and alſo 421 and 20. The Product ariſing from each Figure of the Multiplicator, multiplied into the whole Multiplicand, is to be placed by itſelf in ſuch a Manner, that the firſt or Right-hand Figure thereof may ſtand under that Figure of the Multiplicator from which the ſaid Product ariſes. For inſtance;

Multiplicand	421
Multiplicator	23
Particular Product of 421 and 3	1263
Particular Product of 421 and 20	842
The total Product	9683

This Diſpoſition of the Right-hand Figure of each Product, follows from the firſt general Rule; the Right-hand Figure of each Product being always of the ſame Denomination with that Figure of the Multiplicator from which it ariſes.

Thus in the Example, the Figure 2 in the Product 842, is of the Denomination of tens, as well as the Figure 2 in the Multiplicator. For 1 and 20 (that is the 2 of 23) is equal to 20, or 2 put in the place of tens, or ſecond place.

Hence if either of the Factors have one or more Cyphers on the Right-hand, the *Multiplication* may be formed without regarding the Cyphers, till the Product of the other Figures be found: To which they are to be then affixed on the right. And if the Multiplicator have Cyphers intermixed, they need not to be regarded at all.—Inſtances of each follow.

12|0	358|6|000	1|0|0	24|00|3|0	8013|5006
120	2148000	100	72000	48078 40065
				40113078

Thus much for an Idea of *Multiplication*, where the Mul-

and 3 is 18; ſet down 8 and carry 1 or one 10, ſaying, 5 times 2 is 10 and 1 is 11; ſet down 1 and carry one, as before, ſaying, 5 times 1 is 5 and 1 is 6. Thus it will appear that:

	123 *l.*	14 *s.*	9 *d.*	3 *q.*
multiplied by				5
produces	618	4	0	3

If you multiply by two or more Digits, the Methods of Procedure are as follow.——Suppoſe I have bought 37 Ells of Cloth at 13 *l.* 16 *s.* 6 *d.* *per* Ell, and would know the Amount of the whole.—I firſt multiply 37 Ells by the 13 *l.* in the common Method of *Multiplication* by Integers, leaving the two Products without adding them up; then multiply the ſame 37 Ells by 16 *s.* leaving, in like manner, the two Products without adding them. Laſtly, I multiply the ſame 37 by the 6 *d.* the Product whereof is 222 *d.* which divided by 12, (ſee DIVISION) gives 18 *s.* 6 *d.* and this added to the Products of the 16 *s.* the Sum will be 610 *s.* 6 *d.* the Amount of 37 Ells at 16 *s.* the Ell. Laſtly, the 610 *s.* 6 *d.* are reduced into Pounds by dividing them by 20: upon adding the whole, the Amount of 37 Ells at 13 *l.* 16 *s.* 6 *d.* will be found as in the following.

37 Ells At 13 Pounds.	37 Ells At 16 Shillings.	37 Ells. At 6 Pence.
111	222	222
37	37	
30 10 6	18 6	
Product 511 10 6	610 6	

Or thus: Suppoſe the ſame Queſtion; reduce the 13 *l.* 16 *s.* into Shillings, the Amount will be 276 *s.* reduce 276 *s.* into Pence, adding 6, the Amount will be 3318 *d.* Multiply the 37 Ells by 3318, the Amount will be 122766 *d.* which divided by 12; and the Quotient 10230 *s.* 6 *d.* reduced into Pounds by cutting off the laſt Figure on the right, and taking half of thoſe on the left, yields 511 *l.* 10 *s.* 6 *d.* the Price of the 37 Ells, as before.

Though by theſe two Methods any *Multiplications* of this Kind may be effected, yet the Operations being long, we ſhall add a third much ſhorter —Suppoſe the ſame Queſtion: Multiply the Price by the Factors of the Multiplicator, if reſolvable into Factors: if not, by thoſe that come neareſt it; adding the Price for the odd one, or multiplying it by what the Fac-

s want of the Multiplier. So, the Work will ſtand thus: Ells at 16*s.* 6*d.*: 6 times 6 is 36 and 1 is 37:

Therefore ——			6
	82	19	0
	497	14	0
	13	16	6
	511	10	6

The Price of the 37 Ells.

But the moſt commodious is the fourth Method, which is performed by aliquot and aliquant Parts—where you are to obſerve by the way, that *aliquot Parts* of any thing are thoſe contained ſeveral times therein, and which divide without any Remainder; and that *aliquant* Parts are other Parts of the ſame thing compoſed of ſeveral aliquot Parts.

To MULTIPLY *by aliquot* Parts, is in Effect only to divide a Number by 3, 4, 5, *&c.* which is done by taking a 3d, 4th, 5th, *&c.* from the Number to be multiplied. Example.

To multiply, *v. g.* by 6*s.* 8*d.* Suppoſe I have 347 Ells of Ribbon at 6*s.* 8*d. per* Ell.

Multiplicand ——	——	347 Ells.
Multiplicator ——	——	6*s.* 8*d.*
Product ——	——	115*l.* 13*s.* 4*d.*

The Queſtion being ſtated, take the Multiplicator, which according to the Table of aliquot Parts is the third; and ſay the third of three is 1, ſet down 1; the third of 4 is 1, ſet down 1, remains 1, that is, 1 ten, which added to 7, makes 17 then the third of 17 is 5; remain 2 Units, *i. e.* two third or 13*s.* 4*d.* which place after the Pounds. Upon numberi

Sum 115*l.* 13*s.* 4*d.*

Suppoſe I wo

r *the Proof of* MULTIPLICATION.—The Operation is when the Product divided by the Multiplier quotes the iplicand; or divided by the Multiplicand quotes the Mul-:.—A readier Way, though not abſolutely to be depend-1 (ſee ADDITION) is thus: Add up the Figures of the rs, caſting out the nines; and ſetting down the Remain-of each. Theſe multiplied together, out of the Factum, way the nines, and ſet down the Remainder. If this inder agree with the Remainder of the Factum of the after the nines are caſt out; the Work is right.

ſt MULTIPLICATION, or otherwiſe called *du-decimal metic*, in an expeditious Method of multiplying Things eral Species, or Denominations, by others likewiſe of nt Species, *&c. E. gr.* Shillings and Pence by Shillings ence; Feet and Inches by Feet and Inches; much uſed aſuring, *&c.*—The Method is thus.

poſe 5 Feet 3 Inches to be multiplied by 2 Inches; ſay, 2 times 5 Feet is 10 Feet, times 3 in 6 Inches: Again, 4 times 5 is hes, or 1 Foot 8 Inches; and 4 times 3 is rts, or one Inch; the whole Sum makes et 3 Inches.—In the ſame Manner you anage Shillings and Pence, *&c.*

F.	I.
5	3
2	4
10	6
1	8
	1
12	3

The TABLE.

3 times	3	9
	4	12
	5	15
	6	18
	7	21
	8	24
	9	27
4 times	4	16
	5	20
	6	24
	7	28
	8	32
	9	36
5 times	5	25
	6	30
	7	35
	8	40
	9	45
6 times	6	36
	7	42
	8	48
	9	54
7 times	7	49
	8	56
	9	63
8 times	8	64
	9	72
9 times	9	81
12 times	2	24
	3	36
	4	48
	5	60
	6	72
	7	84
	8	96
	9	108
	10	120
	11	132
	12	144

DIVISION

IS the laſt of the four great Rules, being that whereby we find how often a leſs Quantity is contained in a greater; and the Overplus.

Diviſion, in Reality, is only a compendious Method of Subſtraction; its Effect being to take a leſs Number from another greater, as often as poſſible; that is, as oft as it is contained therein. There are, therefore, three Numbers concerned in *Diviſion*: 1. That given to be divided, called the *Dividend*. 2. That whereby the Dividend is to be divided, called the *Diviſor*. 3. That which expreſſes how often the Diviſor is contained in the Dividend; or the Number reſulting from the *Diviſion* of the Dividend by the Diviſor, called the *Quotient*.

There are diverſe ways of performing *Diviſion*, one called the *Engliſh*, another the *Flemiſh*, another the *Italian*, another the *Spaniſh*, another the *German*, and another the *Indian* way, all equally juſt, as finding the Quotient with the ſame Certainty, and only differing in the manner of arranging, and diſ-

the last Figure 8; for 3 being only contained twice in 8, the Number in the Quotient will be 2; and as twice three is only 6, there remains 2 of the Dividend; which I write after the Quotient, with the Divisor underneath it, and a Line to separate the two; thus,

$$3)\ 6758\ (2252\frac{2}{3}$$

An Example in *Division*, work'd two ways.

```
32)42645(1332      32)42645(1332
   32                 ----
   ---                106
   106                ----
    96                104
   ---                ----
   104                 85
    96                 --
    --                 21
    85
    64
    --
    21
```

ABBERVIATIONS.

1*st*. If there are any Cyphers on the Right-hand of your Divisor, you may cut off so many Cyphers, or Figures, on the Right-hand of your Dividend; but remember to bring them down (if Figures) to the Remainder.

EXAMPLE.

```
21|00)8645|29(411
      84
      --
       24
       21
       --
        35
        21
        ---
        1429
```

2*dly*. By the foregoing Rule, you may observe, that to divide by 10, 100, 1000, &c. is only to cut so many Figures from the Right-hand of the Dividend, as there are Cyphers in the Divisor.

EXAMPLE.

1|000)43682|735(

So the Quotient is 43682, *the Remainder* 735.

3*dly*,

3*dly*. When your Diviſor is 12, or conſiſts only of one ſingle Figure, or can be reduced to one, by cutting off Cyphers from its Right-hand, the Work may be eaſily performed in one Line, thus:

RULE.

Drawing a Line under the Dividend, ſet down under its firſt Figure, how often the Diviſor is contained in it; what remains imagine placed before the next Figure; and, conſidering how often your Diviſor is contained in the Sum it makes, ſet down the Number underneath, as before; and ſo proceeding through all the Figures, ſet down what remains at laſt, in the Place where your Quotient uſed to ſtand.

EXAMPLES.

4)93645(1	12)83675(11	7|00)5635|15(
23411	6972	805

If you are to divide ſeveral Numbers by one common Diviſor (as in the calculating of Tables, *&c.*) that you may know exactly at once how often your Diviſor will go, in ſome convenient Corner make a Table of your Diviſor, by multiply-

PART II.

GEOMETRY.

GEOMETRY is the Science of Extenſion, and is employ'd in the Conſideration of Lines, Surfaces and Solids; as all Extenſion is diſtinguiſhed into Length, Breadth, and Thickneſs.

Of its Origin.

This Science had its Riſe among the *Egyptians*, who were in a manner compelled to invent it, to remedy the Confuſion which generally happen'd in their Lands, from the Overflowings of the River *Nile*, which carried away all Boundaries, and effaced all the Limits of their Poſſeſſions: And thus this Invention, which at firſt conſiſted only in meaſuring the Lands, that every one might have what belonged to him, was called Land-meaſuring, or Geometry; but the *Egyptians* afterwards applied themſelves to more ſubtle Reſearches, and from a very mechanical Exerciſe, inſenſibly produced this fine Science, which deſerves to be placed among thoſe of the firſt Rank.

Of its Uſe.

Geometry is not barely uſeful, but even abſolutely neceſſary. It is by the Help of Geometry that Aſtronomers make their Obſervations, regulate the Duration of Times, Seaſons, Years, and Cycles,

and meaſure the Diſtance, Motion and Magnitudes of the Heavenly Bodies.

It is by Geometry that Geographers ſhew us the Magnitude of the whole Earth, delineate the Extent of Seas, and the Diviſions of Empires, Kingdoms, and Provinces.

It is from this Science that Architects derive their juſt Meaſures in the Conſtruction of public Edifices, as well as of private Houſes.

It is by its Aſſiſtance that Engineers conduct all their Works, take the Situations and Plans of Towns, the Diſtance of Places, and in fine, the Meaſure of ſuch things as are only acceſſible to the Sight.

Such as are in the military Service, are obliged to apply themſelves to this Science. It is not only an Introduction to Fortification, (which ſhews them how to build Ramparts for the Defence of Places, and to conſtruct and make Machines to deſtroy them) but alſo gives them great Knowledge and Readineſs in the military Art, in the drawing up an Army in Order of Battle, and in marking out the Ground in Encampments. It alſo ſhews them how to make Maps of Countries, to take the Plans of Towns, Forts, and Caſtles, to meaſure all kinds of Dimenſions acceſſible or inacceſſible, to

Chord, which ſounds Octave, is double of that which it makes Octave withal; that the fifth is in the ſeſquialterate Ratio, or as three to two; and ſo of the reſt.

The Ear itſelf cannot judge of Sounds with ſuch Preciſion; its Judgments are too faint, vague, and variable to form a Science. The fineſt, beſt tuned Ear, cannot diſtinguiſh many of the Differences of Sounds; whence many Muſicians deny any ſuch Differences; as making their Senſe their Judge. Some, for inſtance, admit no Difference between an Octave and three Ditones: and others, none between the greater and leſſer Tone; the Comma, which is the real Difference, is inſenſible to them; and much more the Sciſma, which is only half the Comma.

It is only by Reaſon, then, that we learn, that the Length of the Chord which makes the Difference between certain Sounds, being diviſible into ſeveral Parts, there may be a great Number of different Sounds contained therein, uſeful in Muſic, which yet the Ear cannot diſtinguiſh. Whence it follows, that had it not been for Arithmetic and *Geometry*, we had had no ſuch things as regular, fixed Muſic; and that we could only have ſucceeded in that Art by good Luck, or Force of Imagination, *i. e.* Muſic would not have been any Science founded on inconteſtable Demonſtrations: though we allow that the Tunes compoſed by Force of Genius and Imagination, are uſually more agreeable to the Ear, than thoſe compoſed by Rule.

So, in Mechanics, the Heavineſs of a Weight, and the Diſtance of the Center of that Weight from the Fulcrum, or Point it is ſuſtained by, being ſuſceptible of plus and minus, they may both be expreſſed by Lines; whence *Geometry* becomes aplicable hereto; in virtue whereof, infinite Diſcoveries have been made, of the utmoſt Uſe in Life.

Geometrical Lines and Figures, are not only proper to repreſent to the Imagination the Relations between Magnitudes, or between Things ſuſceptible of more and leſs; as Spaces, Times, Weights, Motions, *&c.* but they may even repreſent Things which the Mind can no otherwiſe conceive, *e. gr.* the Relations of incommenſurable Magnitudes.

We do not, however, pretend, that all Subjects Men may have occaſion to enquire into, can be expreſſed by Lines. There are many not reducible to any ſuch Rule: thus, the Knowledge of an infinitely powerful, infinitely juſt God, on whom all Things depend, and who would have all his Creatures execute his Orders, to become capable of being happy,

is

is the Principle of all Morality, from which a thouſand undeniable Conſequences may by drawn, and yet neither the Principle, nor the Conſequences can be expreſſed by Lines, or Figures. Malebr. *Recher. de la Ver. T.* ii.

Indeed, the ancient *Egyptians*, we read, uſed to expreſs all their Philoſophical, and Theological Notions by *Geometrical* Lines. In their Reſearches into the Reaſon of Things, they obſerved, that God, and Nature, affect Perpendiculars, Parallels, Circles, Triangles, Squares, and harmonical Proportions; which engaged the Prieſts and Philoſophers to repreſent the divine and naturel Operations by ſuch Figures: in which they were followed by *Pythagoras*, *Plato*, *&c.*

But it muſt be obſerved, that this Uſe of *Geometry* among the Ancients was not ſtrictly ſcientifical, as among us; but rather ſymbolical: they did not argue, or reduce Things and Properties unknown from Lines; but repreſented or delineated Things that were known. In Effect, they were not uſed as Means or Inſtruments of diſcovering, but Images or Characters, to preſerve, or communicate the Diſcoveries made.

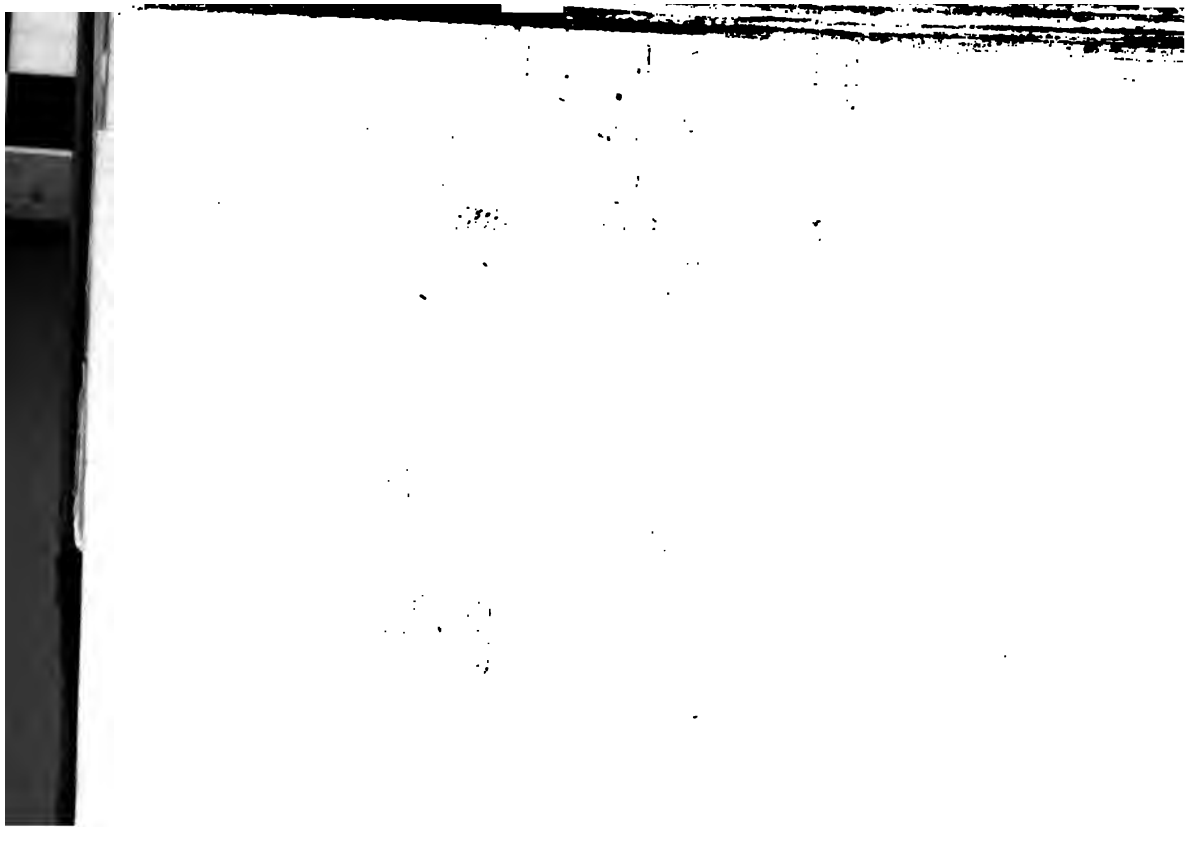


Fig. 1
A
c
c
B

Of LINES.

A *Line* is a Length without Breadth. *Fig.* 2. *Plate* 1.

The Line is nothing more than the Paſſage ade by a Point from one Place to another, and would be im-rceptible, were it not deſcribed by the natural Point, which r its Courſe repreſents it to us, as AB. CD. EF.

There are as many Sorts of Lines, as the Point is ſuſceptible different Movements.

A *Right Line*, is that which is equally comprized between s two Extremities: Or, it is that which a Point deſcribes in s Paſſage directly from one Place to another, without any urnings, as AB.

A *Curve Line*, is that which departs from a direct Oppoſi-on to its Extremities, by one or more Turnings or Wind-gs, as CD.

When this Line is deſcribed by the Compaſſes, it is called ircular, as E.

A *Mix'd Line*, is that which is both Right and Curve, as ne Line V.

The *Line* receives ſeveral other Denominations according o its various Poſitions and Properties.

A *Perpendiculdr*, is a right Line, which falls *Fig.* 4. pon or is raiſed from another, making the Angles *Plate* 1. n each Side of it equal; AB.

A *Plummet Line*, is that which deſcends directly down-vards, without inclining either to the Right or Left, and vhich, were it infinitely prolonged, would paſs through the enter of the World; C.

The *Horizontal*, is a Line in equilibrium, or that inclines qually in all its Parts; DE.

Parallel Lines, are thoſe which are oppoſite each other, and it equal Diſtances; H.

An *Oblique*, is a Line which is neither horizontal nor a lummet, but ſlanting or acroſs; FG.

The *Baſe*, is the Line upon which any Figure reſts; IL.

Sides, are the Lines which encloſe any Figure; I. N. L. M.

A *Diagonal*, is a Right Line which croſſes any *Fig.* 5. Figure to two oppoſite Angles of the ſame Figure; *Plate* 1. AB.

A *Diameter*, is a Right Line which croſſes any Figure hrough its Center, and is terminated by its Circumference CD.

A *Spiral Line*, is a Curve Line which departs from its Center, and the farther, in Proportion as it turns round itſelf; EF.

A *Chord* or *Subtenſe*, is a Right Line extended from one End of an Arch to the other End thereof; G. H.

An *Arch*, is Part of a Circle or Circumference; G I H.

A *Tangent Line*, is that which touches ſome Figure without paſſing into it, and without being able to paſs into it or croſs it, even though it were prolonged; LM.

A *Secant*, is a Line drawn from the Center of a Circle, cutting it, and meeting with a Tangent without; L O. M O.

If two Lines meet at their Extremities, they either meet directly or indirectly. If directly, they then make but one Line; if indirectly, they conſtitute an Angle.

Of ANGLES.

Geom. Plate 1. Fig. 6. AN *Angle* is the indirect Courſe of two Lines to the ſame Point; or rather, it is the Space contained between the indirect Courſe of two Lines to the ſame Point; as A. B. C.

When this Courſe is deſcribed by two Right Lines, the

Definition of a SUPERFICIES.

A *Superficies*, is that which has Length and Breadth, without Thickneſs. *Geom. Plate 1. Fig. 7.*

According to Geometricians, as the Line is a Production of the Point, ſo the Superficies is a Production of the Line. Thus, ſuppoſing the Line E F was from each of its Extremities drawn to G H, it conſtitutes the Superficies E F, G H, which is an Extent between Lines, that has Length and Breadth, but not Depth or Thickneſs; and this is frequently called a *Surface*; or if it is conſidered with regard to its Extremities, which are the Lines by which it is encompaſſed, it is then called a *Figure*.

If a Superficies is raiſed, it is called *convex*; if it is hollow, it is called *concave*; and if it is flat and even, it is called a *Plane*.

B. Convex Superficies.
C. Concave Superficies.
A. Plane Superficies.
D. Convex, Concave, and Plane Superficies.

So far we have only ſhewn the Conſtruction of the Plane Superficies.

The Termination is the Bounds or Limits of any thing. The Point is the Termination of the Line: the Line is the Termination of the Superficies: and the Superficies is the Termination of a Body.

Of Rectilinear Superficies or Figures.

SUperficies have particular Names according to the Number of their Sides. *Geom. Plate 1. Fig. 8.*

A. is a *Trigon* or *Triangle*, Fig. of three Sides.
B. a *Tetragon* or *Square*, Fig. of four Sides.
C. a *Pentagon*, Fig. of five Sides.
D. an *Hexagon*, Fig. of ſix Sides.
E. an *Heptagon*, Fig. of ſeven Sides.
F. an *Octagon*, Fig. of eight Sides.
G. a *Nonagon*, Fig. of nine Sides.
H. a *Decagon*, Fig. of ten Sides.
I. an *Undecagon*, Fig. of eleven Sides.
K. a *Duodecagon*, Fig. of twelve Sides.

All theſe Figures are alſo called by the general Name of *Polygons*.

Of TRIANGLES.

TRiangles are diſtinguiſhed by the Nature of their Angles, and the Diſpoſition of their Sides: thus,

L is a right angled Triangle	that is, it has	One right Angle
M an obtuſe angled Triangle		One Angle obtuſe.
N an acute angled Triangle		All its Angles acute.
O an equilateral Triangle		All its Sides equal.
P an Iſoſceles Triangle		Only two Sides equal.
Q a Scalene Triangle		All its Sides unequal.

Of FIGURES *of four Sides.*

Plate 1. *Fig.* 9. A Is a *Square*, a Figure of four equal Sides, and four right Angles.

B. a *Long-Square*, a rectangled Superficies, which has its Angles Right, but not its Sides equal.

C. a *Rhumbus*, or a quadrilateral Figure, whoſe four Sides are equal, but not its four Angles.

D. a *Rhomboides*, whoſe oppoſite Sides and Angles are

of which there is but one Diameter that divides it equally in two.

D. a *Volute*, which is a Figure or Superficies contained in a ſpiral Line.

E. a Cylindrical Superficies.

F. an irregular curvilinear Figure, compoſed of ſeveral unequal curve Lines.

Of Mixed FIGURES.

A Is a Semi-circle, which is ſo much of a Circle as is contained from its Diameter either way. *Plate* 1. *Fig.* 11.

B. a Portion of a Circle, being compoſed of a Right Line and Part of a Circle.

F. a great Portion of a Circle, containing more than half of it.

G. a ſmall Portion of a Circle, containing leſs than half of it.

C. A Sector, which is a Figure compoſed of two Semi-Diameters, with more or leſs than half of the Circle.

D. Concentric Figures, are thoſe whoſe Centers are the ſame.

E. Excentric Figures, are thoſe contained in ſome meaſure within each other, but which have not the ſame Center.

Of Regular and Irregular FIGURES.

A A Regular Figure, is that whoſe oppoſite Sides are equal and the ſame. *Plate* 1. *Fig.* 12.

B. An Irregular Figure, is that compoſed of unequal Sides and Angles.

EE. Similar Figures are thoſe, of which the Lines of one are proportioned to the Lines of the other, tho' one may be greater or leſſer than the other.

FF. Equal Figures, are thoſe whoſe Contents are the ſame, and which may be either ſimilar or diſſimilar.

C. An Equiangular Figure, has all its Angles equal.

EE. One Figure is Equiangular to another, when all the Angles of one are equal to all the Angles of the other.

C.D. An Equilateral Figure, is that whoſe Sides are all equal.

GG. Similar Curvilinear Figures, are thoſe in which may be inſcribed, or round which may be circumſcribed ſimilar Polygons.

AXIOMS.

Plate 1. *Fig.* 13. AN *Axiom*, is ſuch a common, plain, ſelf-evident, and received Notion, that it cannot be made more plain and evident by Demonſtration, becauſe it is itſelf better known than any thing that can be brought to prove it.

I.

Things equal to one ſingle Thing, are in themſelves equal.

The Lines AC, AC, which are equal to AB, are alſo equal to themſelves.

II.

If equal Things are added to Things that are equal, the Whole will be equal.

The Lines AC, AC, are equal,
The Lines added, CD, CD, are equal,
Therefore the Whole, AD, AD, are alſo equal.

III.

If equal Things are taken from Things that are equal, the

VI.

Things which are double the Proportion of another, are in themſelves equal.

The Right Lines DD, DD.
Which are double the Line AD.
Are in themſelves equal.

VII.

Things which have but half the Proportion of other equal things, are in themſelves equal.

The Lines AD, AD.
Which are only half the Length of the Lines DD, DD.
Are in themſelves equal.

What is here ſaid with regard to Lines, is equally true with reſpect to Numbers, Superficies and Solids.

Reſolutions of ſome Queſtions neceſſary to facilitate the Practice of GEOMETRY.

I.

To draw a Right Line from the Point A. *Plate 1, Fig. 15.*
To the Point B,

PRACTICE.

Apply the Ruler even with the Points A and B.
Then draw the Line required AB,
By drawing your Pen or Pencil along
The Side of the Ruler, from the Point A
To the Point B.

II.

To prolong infinitely the Line CD.
From the Extremity D.

PRACTICE.

Join the Ruler cloſe to the Line CD
Continue infinitely the ſaid Line CD
From the Extremity D
By drawing the Pen along the Side
Of the Ruler towards E.

III.

Plate 1. *Fig.* 16. To deſcribe a Circle from the Point A
And from the Diſtance AB

PRACTICE.

Place one of the Points of the Compaſs in the Point A
Open the Compaſſes and extend the other into the Point B
Turn the Compaſſes in the Point A
And by drawing or turning them round from the Point B
Deſcribe the Circle required BCD

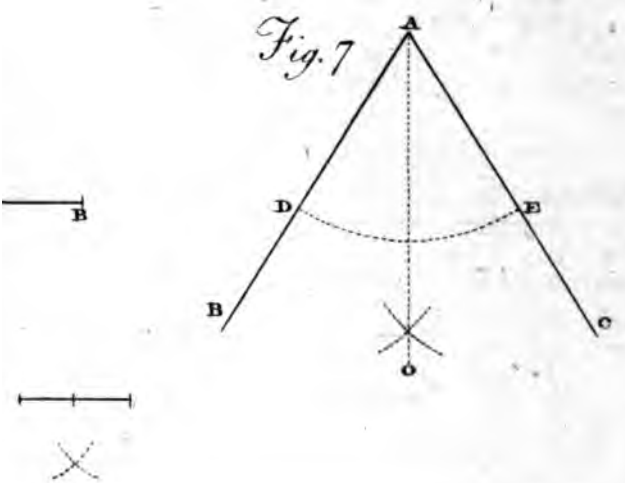
IV.

To deſcribe a Section from the given Points EF.

PRACTICE.

Open the Compaſſes at Diſcretion, but in ſuch a manner nevertheleſs, that the Diſtance between its two Points, may be greater than half the Diſtance between the two given Points E and F.

Fig. 7



BOOK I.

On the Drawing of LINES.

PROPOSITION. I.

TO raiſe a Perpendicular from a given Point in the middle of a Right Line. *Plate* 2. *Fig.* 1.

Let C be the given Point in the middle of the Line AB, upon which the Perpendicular is to be raiſed.

PRACTICE.

From the given Point	C
Deſcribe at Diſcretion the Semi-Circle	DE
From the Points	DE.
Make the Section	I.
From the Point	C
Draw the Right Line required	CO
Through the Section	I.

Thus the Line CO will be the perpendicular upon the given Line AB, and raiſed from the given Point C.

PROPOSITION II.

To raiſe a Perpendicular upon the Extremity of a Right Line given. *Plate* 2. *Fig.* 2.

AB is the Right Line given, at the Extremity of which A, the Perpendicular is to be r ed.

PRACTICE.

Fix at Diſcretion the Point	C
Above the Line	AB.
From this Point	C
And the Diſtance	CA
Deſcribe the Portion of a Circle	EAD.
Draw the Right Line	DCE
Through the Points	D and C.
Then draw the Line required	AE.
Which will be perpendicular to	AB,
And at *the propoſed Extremity*	A.

Otherwiſe,

From the Point A deſcribe the Arch GHM.
From the Point G deſcribe the Arch AH.
From the Point H deſcribe the Arch AMN.
From the Point M deſcribe the Arch HN.
Then draw the Line required AN.

PROPOSITION III.

Plate 2. Fig. 3. Upon an Angle given, to raiſe a Right Line, which ſhall incline neither to the Right nor Left.

Let BAC be the Angle upon which a Right Line is to be raiſed, that ſhall not incline either to the Right or Left.

PRACTICE,

From the Angle given	A
Deſcribe at Diſcretion the Arch	BC.
From the Points or Extremities	B and C
Make the Section	D.
From the Point or Angle given	A
Draw the Right Line required	AD
Through the Section	D.

PROPOSITION V.

To draw a Line through a given Point, parallel to a Right Line given. *Plate 2. Fig. 5.*

Let A be the Point through which a Line is to be drawn parallel to the Line BC.

PRACTICE.

Draw at Diſcretion the oblique Line	AD.
From the Point	A
Deſcribe the Arch	DE.
From the Point	D
Deſcribe the Arch	AF.
Make the Arch	DG
Equal to the Arch	AF.
Then draw the Line required	MN
Through the Points	A and G.

Otherwiſe,

From the Point A deſcribe the Arch	EFG
Touching the Line	BC,
And without changing the opening of the Compaſſes, from the Point H deſcribe the Arch	LRI.
Then draw the Line required	OP
Through the Point	A,
And touching the Top of the Arch	LRI.

PROPOSITION VI.

To divide a Right Line given of a determined length, into two equal Parts. *Plate 2. Fig. 6.*

Let AB be the propoſed Right Line, to be divided equally in two.

PRACTICE.

From the Point or Extremity	A
Deſcribe the Arch	CD.
Then without changing the opening of the Compaſſes, from the Point or Extremity	B
Deſcribe the Arch	EF.

It is neceſſary theſe two Arches ſhould interſect each other.

Draw the Right Line GH
Through the Sections G and H.

Thus the Line AB, will be divided into two equal Parts, at the Point O.

PROPOSITION VII.

Plate 2. Fig. 7. To divide a given Rectilinear Triangle into two equal Parts.

Let BAC, be the Angle propoſed to be divided into two equal Parts.

PRACTICE.

From the Angle A.
Deſcribe at Diſcretion the Arch DE.
From the Points D and E
Make the Section O.
Then draw the Line AO.

Which will divide the given Angle BAC into two equal Parts.

PROPOSITION IX.

To divide a Right Line given into as many equal Parts as you pleaſe. *Plate 2. Fig. 9.*

Let AB be the Line propoſed to be divided into ſix equal Parts.

PRACTICE.

From the Extremity	A	
Draw at Diſcretion the Line	AC.	
From the Extremity	B	
Draw the Line	BD	
Parallel to the Line	AC.	*Prop. 5.*
Then from the Points	A and B	
And upon the Line	AC and BD,	

Make ſix equal Diviſions, *viz.* EFGHIL upon the Line AC, and

RQPONM upon the Line BD.

Then draw the Line EN, FO, GP, HQ, IR.

And the Line AB, will be divided into ſix equal Parts by the Sections STUXY.

PROPOSITION X.

From a given Point, to draw a Right Line which ſhall touch a propoſed Circle. *Plate 2. Fig. 10.*

Let A be the Point from whence a Line is to be drawn that ſhall touch the Circle DOP.

PRACTICE.

From the Center of the Circle.	B	
Draw the Secant Line	BA	
Divide this Line	BA	*Prop. 7.*
Into two equal Parts at	C.	
From this Point	C	
And the Interval	CA	
Deſcribe the Semi-Circle	ADB	
Cutting the Circle at	D.	
Then from the given Point	A	
Draw the Right Line	AE	
Through the Point	D.	

Thus the Right Line AE will be the Tangent Line required.

PRO-

PROPOSITION XI.

Plate 2. *Fig.* 11. To draw a Right Line which ſhall touch a Circle at a given Point.

Let ABC be the Circle, in the Circumference of which is the given Point A.

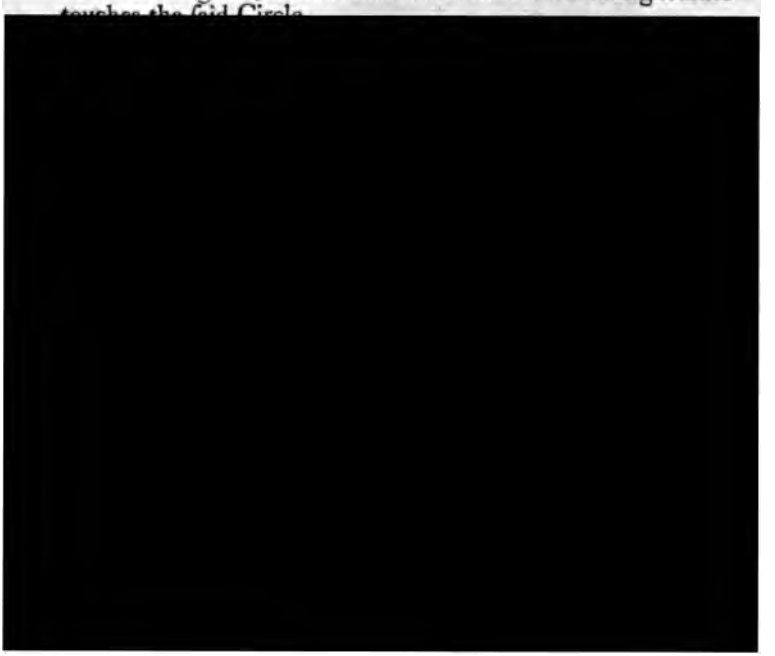
PRACTICE.

	From the Point or Center	D
	Draw the Line	DF
	Through the given Point	A,
	Then to the given Point	A
	And upon the Line	DF
Prop. 1.	Draw the Perpendicular	AH
	Prolonged towards	I.

Thus this Tangent Line HI will touch the Circle at the given Point A, which is what the Propoſition required.

PROPOSITION XII.

Plate 2. *Fig.* 12. A Circle and a Right Line touching it being given, to find the Point where the ſaid Right Line touches the ſaid Circle.



EXAMPLE.

Suppoſe you would deſcribe four upon it.

Divide the half of the Line	BI	
Into four equal Parts	BCE. GI.	
Alſo divide	BC	
Equally into two at	A.	*Prop. 6.*
From this Point	A	
Deſcribe the Semi-Circles	BC, DE, FG, HI.	
From the Point	B	
Deſcribe the Semi-Circles	CD, EF, GH, IL.	

and you will have the Spiral Line required.

PROPOSITION XIV.

Between two given Points, to find two others directly between them. *Plate 2. Fig. 14.*

Let AB be the given Points, between which two others are to be found directly even with them, and by means of which a Right Line may be drawn from the Point A to the Point B, with a ſhor Ruler.

PRACTICE.

From the Points	A and B
Make the Sections	C and D.
From theſe Points	C and D
Make the Sections	G and H.

Theſe Points G and H will be the Points required; by the Aſſiſtance of which one may, at three times, draw a Right Line from the Point A to the Point B, which could not be done at once with a Ruler ſhorter than the Space between A and B.

BOOK II.

Of the Conſtruction of PLANE Figures.

PROPOSITION I.

Plate 3. *Fig.* 1. TO conſtruct an Equilateral Triangle upon a Right Line given of a determined Length.

Let AB be the Line upon which an Equilateral Triangle is to be formed.

PRACTICE.

From the Extremity A

Fig. 1

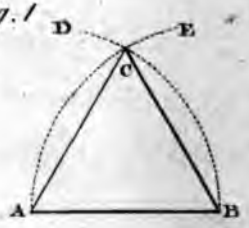


Fig. 2

PRACTICE.

Draw the Right Line	DE
Equal to the Line	AA.
Form the Point	D
Taking the Length of the Line	BB,
Deſcribe the Arch	GF.
Form the Point	E
Taking the Length of the Line	CC,
Deſcribe the Arch	HI.
From the Section	O
Draw the Lines	OE, OD.

The Triangle DEO will be compoſed of three Right Lines equal to the three Right Lines given. AA, BB, CC.

Obſerve, that of three Right Lines given, two of them taken together muſt neceſſarily be greater than the Third, otherwiſe they could not make a Triangle.

PROPOSITION III.

To draw a Square upon a Right Line given of a determined Length. *Plate* 3. *Fig.* 3.

Let AB be the Right Line given, of a determined Length, upon which a Square is to be formed.

PRACTICE.

Raiſe the Perpendicular	AC.	*B.* 1. *P.* 2.
From the Point	A	
Deſcribe the Arch	BC.	
From the Points	BC	
Extending the Compaſſes to	A	
Make the Section	D.	
From this Point	D	
Draw the Lines	DC, DB.	

ABCD will be the Square required, formed upon the Right Line given, AB.

PROPOSITION IV.

To draw a Regular Pentagon upon a Right Line given. *Plate* 3. *Fig.* 4.

Let AB be the Line given, upon which a regular Pentagon is to be formed.

PRAC-

PRACTICE.

	From the Extremity	A
	Extending the Compaſſes to the Extremity	B
	Deſcribe the Arch	BDF.
B. 1. P. 2.	Raiſe the Perpendicular	AC
	Divide the Arch	BC
	Into five equal Parts	IDLM
	Draw the Right Line	AD
B. 1. P. 6.	Divide the Baſe	AB
	Equally in two at	O
	Raiſe the Perpendicular	OE.
	From the Section	E
	Extending the Compaſſes to the Point	A
	Deſcribe the Circle	ABFGH

Then divide the Circumference of this Circle into five Parts of an equal Length with the Line AB, and you will have the Regular Equiangular Equilineas Pentagon ABFGH.

PROPOSITION V.

To draw a Regular Hexagon upon a Right Line given.

Let AB be the Right Line upon which an Hexagon is to be formed.

PRACTICE.

Divide the Line AB equally in two at O
Raiſe the Perpendicular OI *B. 1. P. 6.*
From the Point B deſcribe the Arch AC
Divide AC into ſix equal Parts MNPQR

This you muſt do if your Deſign is to make an Heptagon.

From the Point C and the firſt Diviſion CM
Deſcribe the Arch MD

D will be the Center from whence to deſcribe a Circle capable of containing ſeven times the Line AB.

If you would make an Octagon,

From the Point C, and the 2d Diviſion CN
Deſcribe the Arch NE

E will be the Center from whence to deſcribe a Circle capable of containing eight times the Line AB.

If you would deſcribe a Nonagon, you muſt take three Diviſions CP, and ſo of the others, always augmenting one Diviſion.

PROPOSITION VII.

Upon a Right Line given, to draw whatever Polygon you pleaſe, from 12, to one of 24 Sides.

Let AB be the Line upon which a Polygon is to be formed.

PRACTICE.

Divide the Arch AC
Into twelve equal Parts
From the Point C
Take as many Diviſions upon the Line CA

As will be neceſſary, above twelve, to have as many Diviſions of its Circle as you require Sides.

EXAMPLE.

To make a Figure of fifteen Sides.

From the Point C
And the third Diviſion CE
Deſcribe the Arch EO

AC of 12, and EO of 3, will make together 15 Sides.

From the Point O and the Space OB
Deſcribe the Arch BF
From the Point F
And the Space FA

Deſcribe a Circle, which will contain 15 times the given Line AB

And ſo of the other Sorts of Polygons.

PROPOSITION VIII.

Upon a Right Line given, to deſcribe a Portion of a Circle capable of containing an Angle equal to an Angle given.

Let AB be a Line of determined Length, upon which a Portion of a Circle is to be deſcribed, capable of containing an Angle equal to the given Angle C.

PRACTICE.

B. 1. Prop. 8.	Make the Angle	BAD
	Equal to the Angle	C
	Upon the Line	AD
B. 1. Prop. 2.	Raiſe the Perpendicular	AE
	Divide the Line	AB
B. 1. Prop. 6.	In two equal Parts at	H
	Raiſe the Perpendicular	HF
	From the Section	F
	And the Space	FA
	Deſcribe the Portion of a Circle	AEB

The Angles which you ſhall make in this Portion of a Circle upon the Right Line given AB, will all be equal to the Angle C.

PROPOSITION X.

To finiſh a Circle begun, whoſe Center is loſt.

Let ABC be the given Part of a Circle, whoſe Center is to be found in order to finiſh it.

PRACTICE.

Place at Diſcretion the three Points ABC in the Circumference begun.

From the Points	A and B
Make the Sections	E and F
Draw the Right Line	EF
From the Points	B and C
Make the Sections	G and H
Draw the Right Lines	GH
From the Center of the Interſection	I
And the Space	IA

Finiſh the begun Circumference.

PROPOSITION XI.

To draw a Circumference through three given Points.

Let ABC be the three Points through which the Circumference of a Circle is to paſs.

PRACTICE.

From the given Points A, B, C,
Deſcribe the 3 Circles DEH, DEF, FGL.
of an equal Circumference, and cutting each other at the Points D and E, F and G.
Then draw the Right Lines DE, FG,
Till they meet together at I.
From this Point I
And the Space IA
Deſcribe the Circumference required.

PROPOSITION XII.

To draw an Oval upon a given Length.

Let AB be the Length upon which an Oval is to be formed.

PRACTICE.

Divide the given Length	AB
Into three equal Parts	AC, DB.
From the Points	C and D
And the Spaces	CA, DB,
Deſcribe the Circles	AEF, BEF.
From the Sections	E and F,
And the Space of the Diameter	EH
Deſcribe the Arches	IH, OP.

AIHBPO, will be the Oval required.

PROPOSITION XIII.

To draw an Oval upon two given Diameters.

AB, CD, are the Diameters upon which an Oval is formed.

PRACTICE.

Make the Ruler	MO
Equal to the great Semi-Diameter	AE.

Upon this Rule

[redacted]

PRACTICE.

In the given Oval	ABCD	
Draw at Diſcretion		*B. 1. Prop. 5.*
The two parallel Lines	AH, HI.	
Divide theſe Lines	AN, HI,	
Equally in two at	L and M.	
Draw the Line	PLMO	

Then divide it equally in two at E.

The Point E will be the Center required, from which de-
be at Diſcretion the Circle FGQ,

Cutting the Oval at	F and G
From theſe Sections	F and G
Draw the Right Line	FG
Divide it equally in two at	R
Draw the great Diameter	BD
Through the Points	ER
From the Center	E
Draw the little Diameter	AEC
Parallel to the Line	FG.

Thus you have the Center, and the Diameter re-
quired.

PROPOSITION XV.

'o conſtruct a Rectilinear Figure upon a Right Line
n of a determined Length, ſimilar to a Rectilinear Figure
n.

et AB be the Line upon which a Figure is to be formed
to the Figure CDEF.

PRACTICE.

Draw the Diagonal	CE	
Make the Angle	ABG	*B. 1. Prop. 8.*
Equal to the Angle	FCE	
Make the Angle	BAG	
Equal to the Angle	CFE.	
The Triangle	ABG	
Will be like unto the Triangle	CFE.	
Alſo,		
Make the Triangle	AGH	
Like the Triangle	CED,	
And the whole Figure	ABGH	
Will be ſimilar to the whole Fig.	CDEF.	

BOOK III.

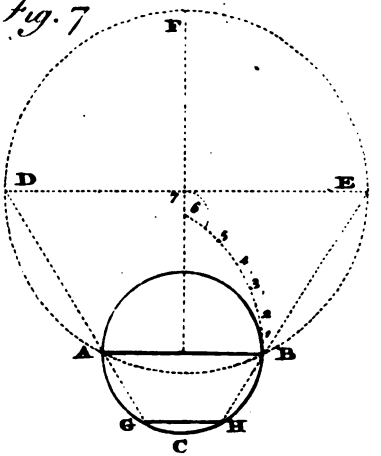
Of the Inſcription of FIGURES.

IN Geometry a Figure is ſaid to be inſcribed in an when all the Angles of the Figure inſcribed touch eith Angles, Sides, or Planes of the other Figure.

To deſcribe an Equilateral Triangle, an Hexagon or decagon, in a given Circle.

Let ACD be the Circle in which an Equilateral Tri &c. is to be deſcribed,

Fig. 7



PROPOSITION II.

To inſcribe a Square and an Octagon in a given Circle.

Let ABCD be the Circle in which a Square and an Octagon is to be inſcribed.

PRACTICE.

For the SQUARE.

Draw the two Diameters	AB, CD
Cutting each other at Right Angles; that is, draw the Right Line	CD
Through the Center of the Circle	O
Then from the Points or Extremities	C and D
Make the Sections	I and L
Then draw the Right Line	IL
Through the Center	O
Thus theſe Lines or Diameters	AB, CD
Cutting each other at Right Angles draw, the Lines	AC, AD, BC, BD.

And ABCD will be the Square required.

For the OCTAGON.

Subdivide each Quarter of the Circle in two, and you will have the Octagon.

PROPOSITION.

To inſcribe a Pentagon and a Decagon in a given Circle.

Let ABCD be the given Circle.

PRACTICE.

Draw the two Diameters	AB, CD
Cutting each other at Right Angles in	E.
Divide the Semi-Diameter	CE
Equally in two at	F.
From this Point	F
And the Space	FA
Deſcribe the Arch	AG
From the Point	A
And the Space	AG
Deſcribe the Arch	GH
The Right Line	AH

will divide the Circle in five equal Parts.

For the DECAGON.

Subvide each fifth Part of the Circle equally in two.

PROPOSITION IV.

To inſcribe an Heptagon in a given Circle.

Let ABC be the Circle in which an Heptagon is to be inſcribed.

PRACTICE.

Draw the Semi-Diameter	IA
From the Extremity	A
And the Space	AI
Deſcribe the Arch	CIC.
Draw the Right Line	CC
The half of which	CO

will divide the Circumference of the Circle into ſeven equal Parts, which gives the Heptagon required.

PROPOSITION V.

To inſcribe a Nonagon in a given Circle.

PROPOSITION VI.

To deſcribe an Undecagon in a given Circle.

Let AEF be the given Circle in which an Undecagon is to be inſcribed.

PRACTICE.

Draw the Semi-Diameter	AB	B. 1. P. 6.
Divide this Semi-Diameter	AB	
Equally in two at	C	
From the Points	A and C	
And the Space	AC	
Deſcribe the Arches	CDI, AD.	
From the Point	I	
And the Space	ID	
Deſcribe the Arch	DO.	

The Length CO will be an exact Side of the Undecagon required.

PROPOSITION VII.

In a given Circle to inſcribe whatever Polygon you pleaſe.

Let BAC be a Circle in which you would inſcribe an Heptagon.

PRACTICE.

Draw the Diameter	AB	
Deſcribe the Circle	ABF	
Capable of containing 7 Times	AB	B. 2. P. 5,
As if you would form upon the Line	AB	6, 7, 8.
A Polygon like that which you are to inſcribe in the given Circle	ABC	
Draw the Diameter	DE	
Parallel to the Diameter	AB	
Draw the Right Lines	DAG, EBH	
Through the Extremities	DA, EB.	
GH will divide the given Circle	ABC	
Into ſeven equal Parts.		

And thus of all other Polygons.

PRO-

PROPOSITION VIII.

To take a Portion from a given Circle, capable of containing an Angle, equal to a Rectilinear Angle given.

Let ACE be the given Circle, from which a Portion is to be taken, capable of containing an Angle equal to the Angle D.

PRACTICE.

	Draw the Semi-Diameter	AB
B. 1. P. 10.	Draw the touching Line	AF
	Make the Angle	FAC
B. 1. P. 8.	Equal to the given Angle	D
	All the Angles which ſhall be formed upon the Line	AC
	And in the Portion	AEC
	Will be equal to the given Angle	D.

And thus the Portion AEC, anſwers what was required.

PROPOSITION IX.

PRACTICE.

Divide each of the two Angles	B and C	
Equally in two		
By the Right Lines	BD, CD.	B. 1. P. 7.
From the Section	D	
Bring down the Perpendicular	DF.	
From the Section or Center	D	B. 1. P. 4.
And the Space	DF,	
Deſcribe the Circle required	EFG.	

PROPOSITION XI.

To inſcribe a Square in a given Triangle.

Let ABC be the Triangle in which a Square is to be inſcribed.

PRACTICE.

Raiſe the Perpendicular	AD.	B. 1. P. 2.
At the Extremity A of the Baſe	AB	
Make this Perpendicular	AD	
Equal to the Baſe	AB.	
From the Angle	C	
Draw the Line	CE	B. 1. P. 5.
Parallel to the Line	AD.	
Draw the oblique Line	DE	
From the Section	F	
Draw the Line	FG	
Parallel to the Baſe	AB.	
Draw the Lines	FH, GI	
Parallel to the Line	CE	

FGHI will be the Square required.

PROPOSITION XII.

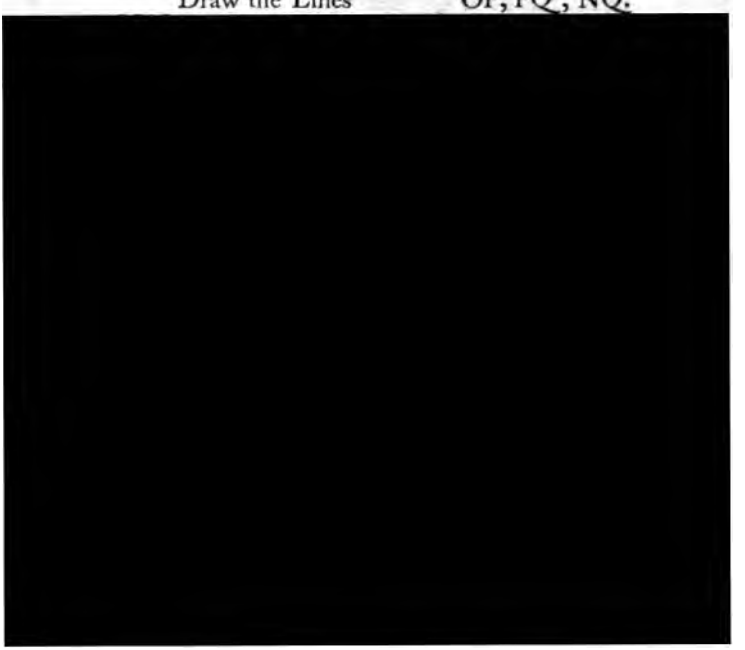
To inſcribe a Regular Pentagon in an Equilateral Triangle.

Let ABC be the Triangle in which a Pentagon is to be inſcribed.

PRA-

PRACTICE.

B. 1. *P.* 4.	Bring down the Perpendicular	AI
	From the Center	A
	Deſcribe the Arch	BIM.
	Divide into 5 equal Parts the Arch	BI.
	Mark alſo a ſixth Part	IM
	Draw the Line	AM
	Divide	AM
B. 1. *P.* 6.	Into two equal Parts at	L.
	From the Point	A
	Deſcribe the Arch	LD.
	Draw the Right Line	LD to H.
	Make the Part	AG
	Equal to the Part	BH.
	Draw the Right Lines	DG, MC
	From the Center	D
	And the Space of the Section	N
	Deſcribe the Arch	NO.
	From the Points	NO
	Deſcribe the Arches	DQ, DP.
	Draw the Lines	OP, PQ, NQ.



PROPOSITION XIV.

To inſcribe an Equilateral Triangle in a Pentagon.

Let ABCDE be the Pentagon in which an Equilateral Triangle is to be inſcribed.

PRACTICE.

Circumſcribe the Circle	ABCDE.	B. 2. P. 11.
From the Point	A	
And the Space of the Semi-Diameter	AF.	
Deſcribe the Arch	FL.	
Divide this Arch	FL	
Equally in two at	N.	
Draw the Line	ANI.	
From the Point	A	
And the Space	AI	
Deſcribe the Arch	IOH	
Draw the Lines	AH, HI.	

AHI will be the Triangle required.

PROPOSITION XV.

To inſcribe a Square in a Pentagon.

Let ABCDE be the Pentagon in which a Square is to be inſcribed.

PRACTICE.

Draw the Right Line	BE
At the Extremity	E
Bring down the Perpendicular	ET
Make this Perpendicular	ET.
Equal to the Line	BE
Draw the Line	AT
From the Section	O
Draw the Line	OP
Parallel to the Side	CD.
At the Extremities	O and P
Raiſe the Perpendiculars	OM, PN.
Draw the Line	NM.

NMOP will be the Square required.

BOOK IV.

Of the Circumſcription of Figures.

A Figure is ſaid to be circumſcribed, when either the Angles, Sides, or Planes of the circumſcribed Figure touch all the Angles of the Figure that is inſcribed.

PROPOSITION I.

To circumſcribe a Circle round a given Triangle.

Let ABC be the Triangle round which a Circle is to be circumſcribed.

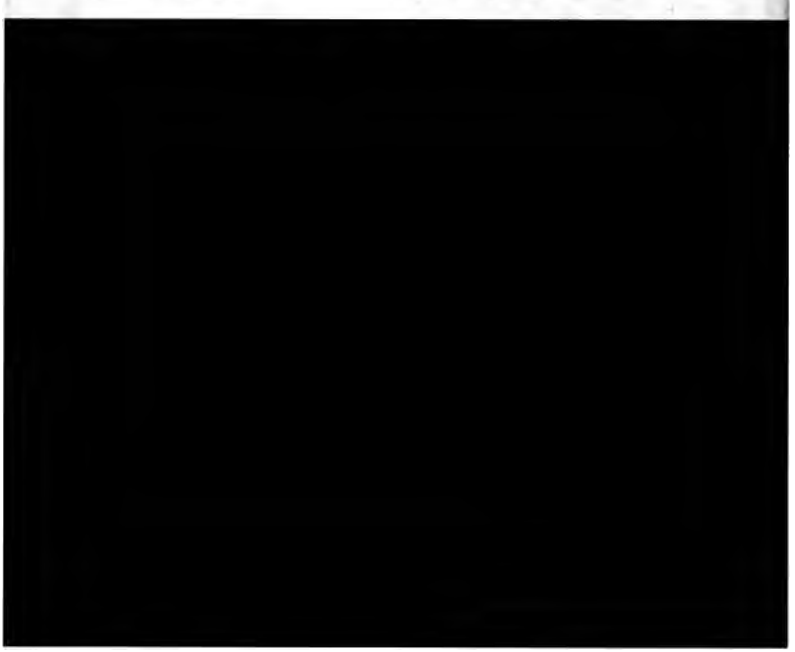
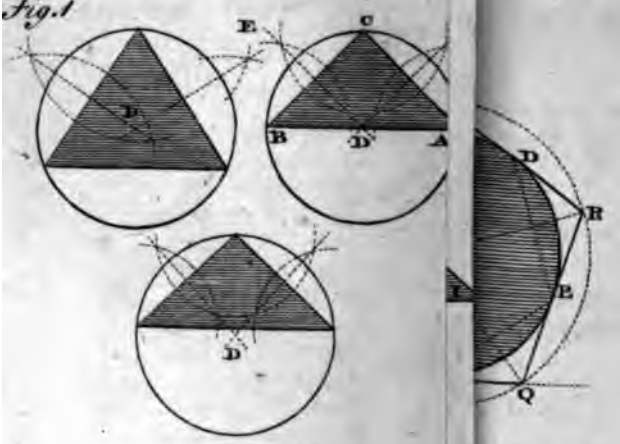


Fig. 1



PROPOSITION III.

To circumſcribe a Triangle round a Circle, equiangular to a Triangle given.

Let DEV be the Circle round which a Triangle is to be formed like the Triangle FGH.

PRACTICE.

Draw the Diameter	AB	
Through the Center	C.	
Make the Angle	ACE	*B. 1. P. 23.*
Equal to the Angle	H.	
Make the Angle	BCD	
Equal to the Angle	G,	
Prolong theſe Lines	EC, DC.	
Towards	R and S.	
Draw the Tangent Line	NO	*B. 1. P. 5.*
Parallel to the Line	DR.	
Draw the Tangent Line	OI	
Parallel to the Line	ES.	
Draw alſo the Line	NI	
Parallel to the Diameter	AB.	

INO will be the Triangle required, equiangular to the Triangle FGH, and circumſcribed round the Circle DEV.

PROPOSITION IV.

To circumſcribe a Square round a Circle.

Let ABCD be the Circle round which a Square is to be circumſcribed.

PRACTICE.

Draw the Diameters	AB, CD.
Cutting each other at Right Angles in	O.
From the Points	A, B, C, D.
And the Space	AO
Deſcribe the Semi-Circles	HOG, HOE, EOF, FOG.
Draw the Right Lines	EF, FG, GH, HE.
Through the Sections	E, F, G, H.

E, F, G, H, will be the Square required.

PRO-

PROPOSITION V.

To circumſcribe a Pentagon round a given Circle.

Let ABCDE be the Circle round which a Pentago to be circumſcribed.

PRACTICE.

E. 3. *P.* 3.	Inſcribe the Pentagon	ABCDE.
	From the Center	F
	And thro' the Middle of each of its Sides	
	Draw the Lines	FO, FP, FQ, FR, FS.
	Draw the Line	FA
	Draw the Tangent Line	PQ
	Through the Point	A
	From the Center	F
	And with the Interval	FP
	Deſcribe the Circle	OPQRS.

Then draw the Sides of the Pentagon required through Sections OPQRS.

PROPOSITION VI.

PROPOSITION VII.

To circumſcribe a Square round an Equilateral Triangle.

A, B, C, is an Equilateral Triangle round which a Square to be circumſcribed.

PRACTICE.

Divide the Baſe	BC
Equally in two at	E
Prolong this Baſe	BC
From both Ends towards	D and D.
Make the Lines	ED, ED
Equal to the Line	EA.
From the Point	E
And the Space	EC
Deſcribe the Semi-Circle	BFC
Draw the Line	AEF.
From the Point	F
Draw the Lines	FG, FBG.

AGFG will be the Square required.

PROPOSITION VIII.

To circumſcribe a Pentagon round an Equilateral Triangle.

ABC is the given Triangle round which a Pentagon is to be circumſcribed.

PRACTICE.

From the Points or Angles	A,B,C.
And with the ſame Opening of the Compaſſes,	
Deſcribe at Diſcretion the Arches	DI,LP,HE.
Divide the Arch	DO
Into five equal Parts	1, 2, 3, 4, 5.
From the Center or Section	O
And with the Space to the 4th Diviſion	ON
Deſcribe the Arch	NZE.
Draw the Right Line	AEF
Draw the Arch	MP
Equal to the Arch	EN
Draw the Right Line	PCG
Equal to the Line	FA
Make the Arch	DH
Equal to the Arch	DE
Draw the Sides	AI, IR
Equal to the Sides	AF, FG.

The *Side GR will finiſh the Pentagon* required.

PROPOSITION IX.

To circumſcribe a Triangle round a Square, equiangular to a Triangle given.

Let DEFG be the Square, round which a Triangle is to be formed, like the Triangle ABC.

PRACTICE.

	Make the Angle	EFM
B. 1, P. 8.	Equal to the Angle	A
	Make the Angle	MEF
	Equal to the Angle	B
	Prolong the Lines	ME, MF, DG.
	Towards	I and H.

MIH will be the Triangle required, like the Triangle ABC. and circumſcribed round the given Square DEFG.

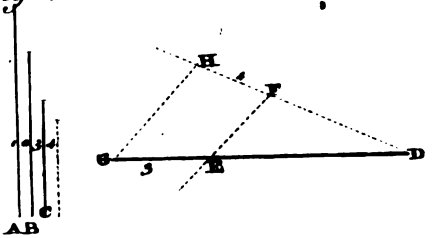
PROPOSITION X.

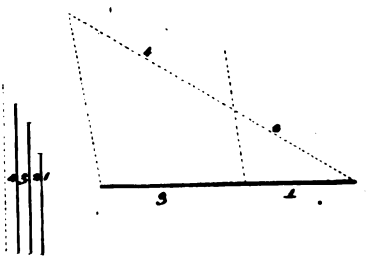
To circumſcribe a Pentagon round a Square.

ABCD is a Square, round which a Pentagon is to be cir-

Geometry Plate VI. Pa.

Fig. 6





BOOK V.

Of Proportional LINES.

PROPOSITION I.

TO find a mean Proportional between two given Lines.

Let A and B be the Lines between which a mean Proportional is to be found.

PRACTICE.

Draw a Line of an undetermin'd Length	GH
Make	CE
Equal to the Line	A
Make	ED
Equal to the Line	B
Divide	CD
Equally in two at	I
From this Point	I
With the Space	IC
Deſcribe the Semi-Circle	CFD
Raiſe the Perpendicular	EF

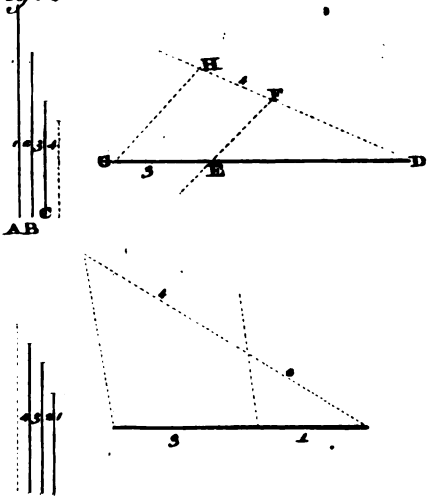
This Line EF will be a mean Proportional between A and B.

PROPOSITION II.

The whole of two Extremes being given, and the mean Proportional, to diſtinguiſh each Extreme.

Let AB be the Extent of the two Extremes, (that is, two Lengths joined together without Diſtinction) to which the Line C is a mean Proportional, and by which the Point where the two Extremes meet is to be found.

Fig. 6



BOOK V.

Of Proportional LINES.

PROPOSITION I.

TO find a mean Proportional between two given Lines.

Let A and B be the Lines between which a mean Proportional is to be found.

PRACTICE.

Draw a Line of an undetermin'd Length	GH
Make	CE
Equal to the Line	A
Make	ED
Equal to the Line	B
Divide	CD
Equally in two at	I
From this Point	I
With the Space	IC
Deſcribe the Semi-Circle	CFD
Raiſe the Perpendicular	EF

This Line EF will be a mean Proportional between A and B.

PROPOSITION II.

The whole of two Extremes being given, and the mean Proportional, to diſtinguiſh each Extreme.

Let AB be the Extent of the two Extremes, (that is, two Lengths joined together without Diſtinction) to which the Line C is a mean Proportional, and by which the Point where the two Extremes meet is to be found.

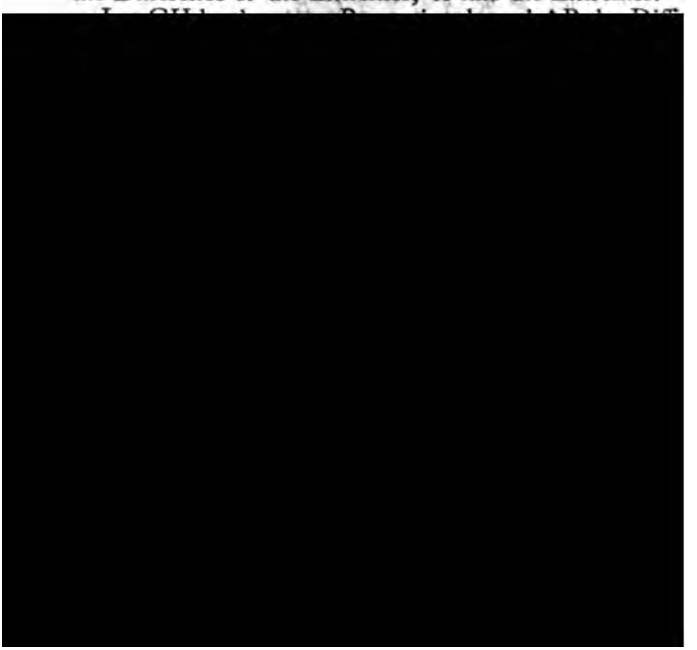
PRACTICE.

	Divide the whole Line	AB
	Equally in two at	G
B. 1. P. 6.	From this Point	G
	With the Space	GA
	Deſcribe the Semi-Circle	AEB
	Raiſe the Perpendicular	BD
	Equal to the mean	C
	Draw the Line	DE
B. 1. P. 5.	Parellel to the Line	AB
	From the Section	E
	Draw the Line	EF
	Parallel to the Line	BD

F will be the Point where the Extremes meet, and th
or its equal EF, will be a mean between the Extreme
and FB.

PROPOSITION III.

The mean Proportional between two Lines being given
the Difference of the Extremes, to find the Extremes.



PRACTICE.

Draw the undetermined Line	C D
Draw the Lines	CE, ED
Equal to the Lines	BB and AA
Deſcribe the Semi-Circle	CFD
Raiſe the Perpendicular	EF
Divide the Line	CE
Equally in two at	B
From this Point	B
With the Space	BF
Deſcribe the Arch	FG
Take off the Part required	AH
Equal to the Part	EG.

AH will be the mean Proportional between the Remainder I, and the other Line propoſed BB

PROPOSITION V.

Two Right Lines being given, to find a third Proportional.

AB, AC, are the two given Right Lines to which a third roportional is to be found.

PRACTICE.

Make at Diſcretion the Angle	DNE.
Take off the Part	NH
Equal to the Line	AB
Take off the Part	NO
Equal to the Line	AC
Alſo take off	HD
Equal to the Line	AC
Draw the Line	HO
Draw the Line	DE
Parallel to the Line	HO.

EO will be the third Proportional required.

PROPOSITION VI.

To find a fourth Proportional.

A, B, C, are the three given Lines, to which a fourth is be found, which ſhall be to the third, as the ſecond is to : firſt.

PRACTICE.

Make at Diſcretion the Angle	GDH
Cut off the Part	DE
Equal to the Line	A
Cut off the Part	DF
Equal to the Line	B
Cut off the Part	EG
Equal to the Line	C
Draw the Line	EF
Draw the Line	GH
Parallel to the Line	EF.

FH will be the fourth Proportional required.

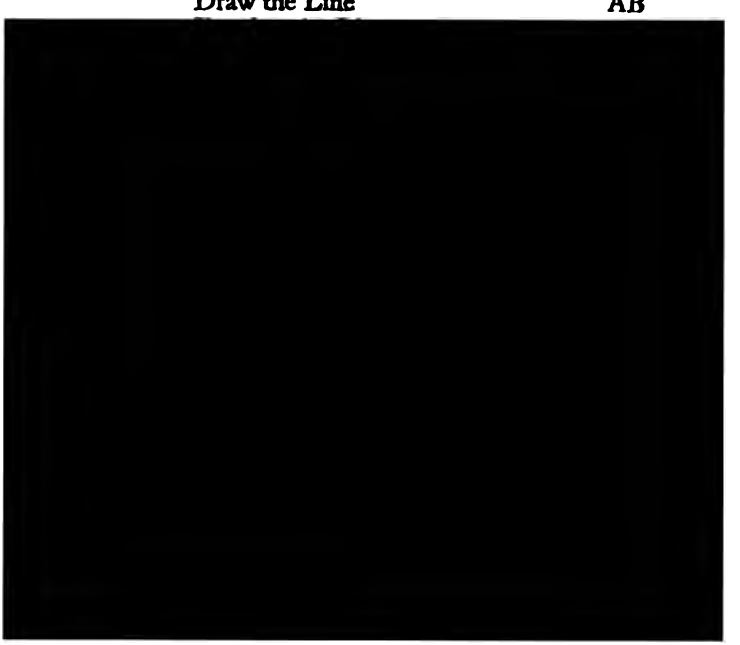
PROPOSITION VII.

Between two Right Lines given, to find two mean Proportionals.

Let AH and CB be the given Lines between which two mean Proportionals are to be found.

PRACTICE.

Draw the Line AB



PRACTICE.

Make the Right Angle	BOC
Make the Line	BO
Equal to the Line	AB
Make the Line	OC
Equal to the Line	AC
Draw the Subtenſe	BC
Deſcribe the Semi-Circle	BDO
From the Section	D
Draw the Line	DE
Parallel to the Line	CO
The Line	DF
Parallel to the Line	EO
AB will be divided at	E
OC will alſo be divided at	F.
So that BE will be to	ED
As ED is to DF, and ED to DF	
As DF is to FC.	

PROPOSITION IX.

The Exceſs of the Diagonal of a Square above its Side be- g given, to find the Length of the ſaid Side.

Let AB be the Exceſs of the Diagonal of a Square above Side, whoſe Length is to be found.

PRACTICE.

Raiſe the Perpendicular	BC
Equal to the Exceſs	BA
Draw the Line	AC
Prolonged towards	D.
From the Point	C
And the Space	BC
Deſcribe the Arch	BD.

AD will be the Side of the Square, of which AB is the xceſs of the Diagonal AE above the Length of the ſaid de AD.

PROPOSITION X.

To cut a given Right Line in Extreme and mean Propor- on.

Let AB be the Line to be ſo divided, that the Rectangle mpoſed of the whole Line and of one of its Parts, ſhall be ual to the Square formed upon the other Part.

PRACTICE.

Raiſe the Perpendicular	AD
Prolong it towards	C
Make	AC
Equal to the half of	AB
From the Point	C
With the Space	CB
Deſcribe the Arch	BD
From the Point	A
With the Space	AD
Deſcribe the Arch	DE
The Line	AB
Will be divided at	E

According to the Propoſition; for if you make the Re
angle AH, compoſed of the Line AB, and of the Part I
it will be equal to the Square AF, formed upon the other I
AE.

PROPOSITION XI.

To divide a Right Line of a determined Length, accor
to given Proportions.

PROPOSITION XII.

Upon a Right Line given, to form two Rectangles accord-; to a given Proportion.

AB is the Line upon which two Rectangles are to be med, which ſhall in themſelves be according to the Pro-tion of C and D.

PRACTICE.

Divide the Line	AB	
At the Point	E	
According to the Proportion of	C to D.	
Make the Square	ABHF	B. 2 P. 3.
Draw the Line	EI	
Parallel to the Line	AF	

BEIH, AEIF will be the Rectangles required.

For the Rectangle	AI
Is to the Rectangle	EH
As the Line	D
Is to the Line	C.

MECHA-

MECHANICS.

THE following Example of the Nature and Uſes of the *Mechanic Powers*, will not, perhaps, be thought unneceſſary, or at leaſt, not improper in this Place.

Mechanics is a mix'd mathematical Science, which conſiders Motion and moving Powers, their Nature and Laws, with the Effects thereof, in Machines, *&c.*

That Part of *Mechanics* which conſiders the Motion of Bodies ariſing from Gravity, is by ſome called *Statics*.

Mechanical Powers, denote the ſix ſimple Machines; to which all others, how complex ſoever, are reducible, and of the Aſſemblage whereof they are all compounded.

The *Mechanical Powers*, are the *Balance*, *Lever*, *Wheel*, *Pully*, *Wedge*, and *Skrew*.

They may, however, be all reduced to one, *viz.* the

So that their Motions or Moments will be equal, and the two Bodies in æquilibrio.

Hence that noble Challenge of *Archimedes*, *datis viribus, datum pondus movere*; for as the Diſtance CB may be increaſed infinitely, the Power or Moment of A may be increaſed infinitely.—So that the Whole of *Mechanics* is reduced to the following Problem.

Any Body, as A, *with its Velocity* C, *and alſo any other Body, as* B, *being given; to find the Velocity neceſſary to make the Moment, or Quantity of Motion in* B, *equal to the Moment of* A, *the given Body.*—Here, ſince the Moment of any Body is equal to the Rectangle under the Velocity, and the Quantity of Matter; as BAC are proportional to a fourth Term, which will be *c*, the Celerity proper to B, to make its Moment equal to that of A. Wherefore in any Machine or Engine, if the Velocity of the Power be made to the Velocity of the Weight, reciprocally as the Weight is to the Power; ſuch Power will always ſuſtain, or if the Power be a little increaſed, move the Weight.

Let, for Inſtance, A B be a Lever, whoſe Fulcrum is at C, and let it be moved into the Poſition *a C b*.—Here, the Velocity of any Point in the Lever, is as the Diſtance from the Center. For let the Point A deſcribe the Arch A *a*, and the Point B the Arch B *b*; then theſe Arches will be the Spaces deſcribed by the two Motions: but ſince the Motions are both made in the ſame Time, the Spaces will be as the Velocities. But it is plain, the Arches A *a* and B *b* will be to one another, as their Radii A C and A B, becauſe the Sectors A C *a*, and B C *b*, are ſimilar: wherefore the Velocities of the Points A and B, are as their Diſtances from the Center C.

Now, if any Powers be applied to the Ends of the Lever A and B, in order to raiſe its Arms up and down; their Force will be expounded by the Perpendiculars S *a*, and *b* N; which being as the right Sines of the former Arches, *b* B and *a* A, will be to one another alſo as the Radii A C and C B; wherefore the Velocities of the Powers, are alſo as their Diſtances from the Center. And ſince the Moment of any Body is as its Weight, or gravitating Force, and its Velocity conjunctly; if different Powers or Weights be applied to the Lever, their Moments will always be as the Weights and the Diſtances from the Center conjunctly.—Wherefore, if to the Lever, there be two Powers or Weights applied reciprocally proportional to their Diſtances from the Center, their Moments will be equal; and if they act contrarily, as in the Caſe of a Stilliard, the Lever will remain in an horizontal Poſition,

Poſition, or the Balance will be in æquilibrio.—And thus it it is eaſy to conceive how the Weight of one Pound may be made to equi-balance a thouſand, &c.

Hence alſo it is plain, that the Force of the Power is not at all increaſed by Engines; only the Velocity of the Weight in either lifting or drawing, is ſo diminiſhed by the Application of the Inſtrument, as that the Moment of the Weight is not greater than the Force of the Power.—Thus, for Inſtance; if any Force can raiſe a Pound Weight with a given Velocity, it is impoſible by any Engine to effect, that the ſame Power ſhall raiſe two Pound Weight, with the ſame Velocity: But by an Engine it may be made to raiſe two Pound Weight, with half the Velocity; or 10000 times the Weight with $\frac{1}{10000}$ of the former Velocity.

ARCHITECTURE.

ARCHITECTURE may be defined the Art of Building, or of erecting Edifices, proper either for Habitation, or Defence.

Architecture is uſually divided, with reſpect to its Objects, into three Branches, *Civil*, *Military*, and *Naval*.

Civil Architecture, (which is the only Part we ſhall treat of in this Place) called alſo abſolutely and by way of eminence *Architecture*, is the Art of contriving and executing commodious Buildings for the Uſes of civil Life, as Houſes, Temples, Theatres, Halls, Bridges, Colleges, Portico's, *&c.*

Architecture is ſcarce inferior to any of the Arts in point of Antiquity.—Nature and Neceſſity taught the firſt Inhabitants of the Earth to build themſelves Huts, Tents, and Cottages; from which, in courſe of Time, they gradually advanced to more regular and ſtately Habitations, with Variety of Ornaments, Proportions, *&c.*

In the common Account, *Architecture* ſhould be almoſt wholly of *Grecian* Original: three of the regular Orders or Manners of Building, are denominated from them, viz. *Corinthian*, *Ionic*, and *Doric*: and ſcarce a Part, a ſingle Member, or Moulding, but comes to us with a Greek Name.

Civil Architecture may be diſtinguiſhed, with regard to the ſeveral Periods or States thereof, into *Antique*, *Ancient*, *Gothic*, *Modern*, &c.

Another Diviſion of *civil Architecture*, ariſes from the different Proportions which the different Kinds of Buildings rendered neceſſary, that we might have ſome proper for every Purpoſe, according to the Bulk, Strength, Delicacy, Richneſs, or Simplicity required.—

Hence aroſe five Orders or Manners of Building, all invented by the Ancients at different Times, and on different Occaſions, viz. *Tuſcan*, *Doric*, *Ionic*, *Corinthian*, and *Compoſite*.

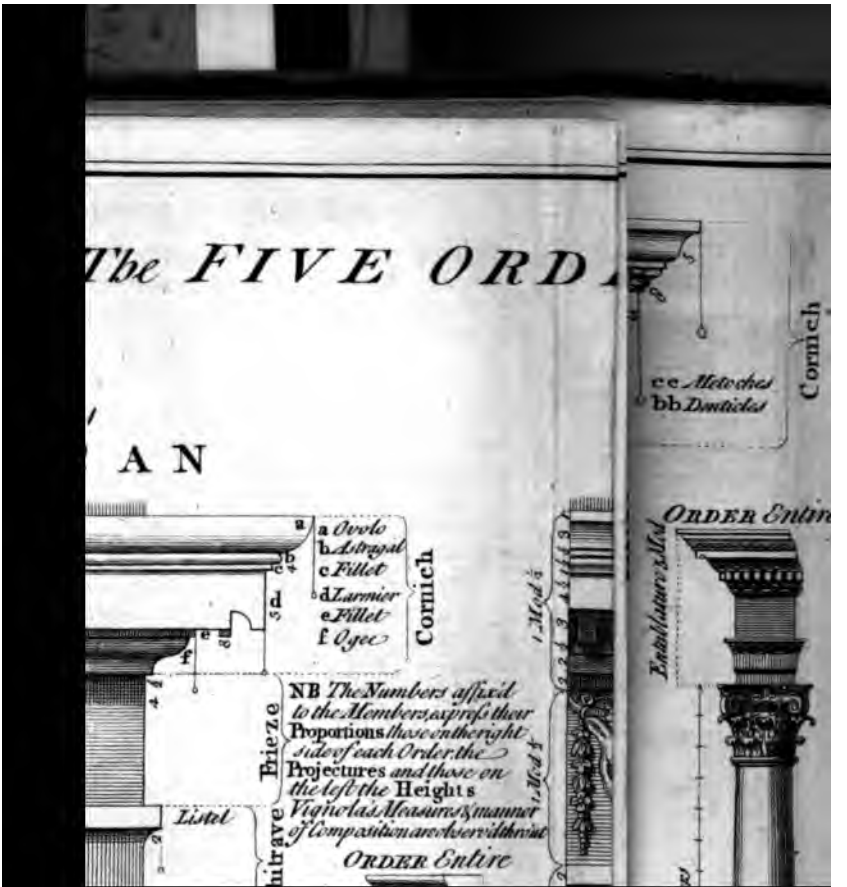
What forms an Order, is the Column with its Baſe and Capital; ſurmounted by an Entablature, conſiſting of Architrave

trave, Frieze, and Cornice; and ſuſtained by a Pedeſtal. All which are delineated upon the annexed Plate.

The definitious *Vitruvius*, *Barbaro*, *Scamozzi*, *&c.* give of the *Orders*, are ſo obſcure, that it were in vain to repeat them: without dwelling, therefore, on the Definition of a Word, which Cuſtom has eſtabliſhed, it is ſufficient to obſerve, that there are five *Orders* of Columns; three whereof are *Greek*, *viz.* the *Doric*, *Ionic*, and *Corinthian*; and two *Italic*, *viz.* the *Tuſcan*, and *Compoſite*.

The three *Greek Orders* repreſent the three different Manners of Buildings, *viz.* the *ſolid*, *delicate*, and *middling*; the two *Italic* ones are imperfect Productions thereof. The little regard the *Romans* had for theſe laſt, appears hence, that we do not meet with one Inſtance in the Antique, where they are intermixed. That Abuſe the Moderns have introduced by the mixture of *Greek* and *Latin Orders*, *Daviler* obſerves, ariſes from their want of Reflection on the Uſe made thereof by the Ancients.

The Origin of *Orders* is almoſt as ancient as human Society. The Rigor of the Seaſons firſt led Men to make little Cabins, to retire into; at firſt, half under Ground, and the half above covered with Stubble: at length, growing more expert, they planted Trunks of Trees an-end, laying others acroſs, to


The FIVE ORD
AN
a Ovolo
b Astragal
c Fillet
d Larmier
e Fillet
f Ogee
Cornich
NB The Numbers affixed to the Members express their Proportions those on the right side of each Order the Projectures and those on the left the Heights
Frieze
Listel
ORDER Entire
cc Metopes
bb Denticles
Cornich
ORDER Entire

to expreſs their Character; when he calls the *Tuſcan*, the *gigantic*; the *Doric*, the *Herculean*; the *Ionic*, the *matronal*; the *Compoſite*, the *heroic*; and the *Corinthian*, the *virginal*.

To give a general Idea of the *Orders*; it muſt be obſerved, that the whole of each *Order* is compoſed of two Parts at the leaſt, *viz.* the Column and Entablature; and of four Parts at the moſt, when there is a Pedeſtal under the Column, and an Acroter, or little Pedeſtal, atop of the Entablature: that the Column has three Parts, *viz.* the *Baſe*, the *Shaft*, and the *Capital*; the Entablature has three likewiſe, *viz.* the *Architrave*, the *Frieze*, and *Cornice*: which Parts are all different in the ſeveral *Orders*.

Tuſcan Order is the firſt, moſt ſimple, and ſolid: its Column is ſeven Diameters high; and its Capital, Baſe, and Entablature, have but few Mouldings, or Ornaments. See the Plate Fig. 1.

Doric Order, is the ſecond, and the moſt agreeable to Nature. It has no Ornament on its Baſe, or in its Capital. Its Height is eight Diameters. Its Frieze is divided by Triglyphs and Metopes. See the Plate Fig. 2.

Ionic Order is the third; and a kind of mean Proportional between the ſolid, and delicate Manner. Its Capital is adorned with Volutes, and its Cornice with Denticles. See the Plate Fig. 3.

Mich. Angelo, contrary to all other Authors, gives the *Ionic* a ſingle Row of Leaves at the Bottom of the Capital.

Corinthian Order, invented by *Callimachus*, is the fourth, the richeſt, and moſt delicate. Its Capital is adorned with two Rows of Leaves, and eight Volutes, which ſuſtain the Abacus. Its Column is ten Diameters high, and its Cornice has Modillions. See the Plate Fig. 4.

Compoſite Order, the fifth and laſt, (though *Scamozzi* and *Le Clerc* make it the fourth) is ſo called, becauſe its Capital is compoſed out of thoſe of the other *Orders*; having the two Rows of Leaves of the *Corinthian*, and the Volutes of the *Ionic*. It is alſo called the *Roman*, becauſe invented among that People. Its Column is ten Diameters high; and its Cornice has Denticles, or ſimple Modillions. See the Plate Fig. 5.

There are ſeveral Arts ſubſervient to *Architecture*, as Carpentry, Maſonry, Paving, Joinery, Smithery, Glaziery, Plumbery, Plaſtering, Gilding, Painting, &c.

In *Building* there are three Things chiefly in View, *viz.* Conveniency, Firmneſs, and Delight.—To attain theſe Ends,

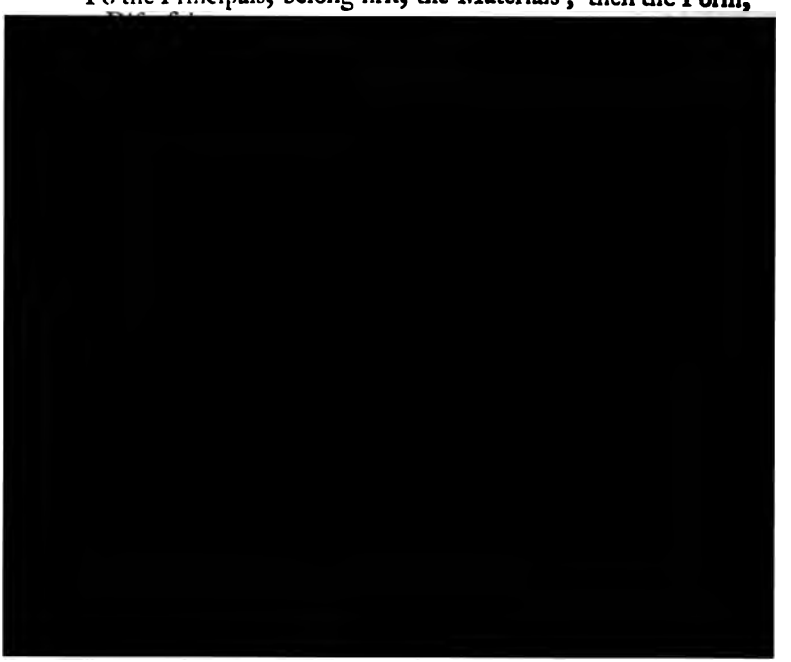
Sir

Sir *Henry Wotton* conſiders the whole Subject under two Heads, *viz.* the *Seat* or *Situation*, and the *Work* or *Structure*.

For the Situation of a Building, either that the Whole is to be conſidered, or that of its Parts.—As to the *firſt*, regard is to be had to the Quality, Temperature, and Salubrity of the Air; the Conveniency of Water, Fuel, Carriage, *&c.* and the Agreeableneſs of the Proſpect.

For the *ſecond*, the chief Rooms, Studies, Libraries, *&c.* are to lie towards the Eaſt: Offices that require Heat, as Kitchens, Diſtillatories, Brew-houſes, *&c.* to the South: thoſe that require a cool freſh Air, as Cellars, Pantries, Granaries, *&c.* to the North: as alſo Galleries for Painting, Muſeums, *&c.* which require a ſteady Light.—He adds, that the ancient *Greeks* and *Romans* generally ſituated the Front of their Houſes to the South: but that modern *Italians* vary from this Rule.—Indeed, in this Matter, Regard muſt ſtill be had to the Country; each being obliged to provide againſt its reſpective Inconveniencies: ſo that a good Parlour in *Egypt*, might make a good Cellar in *England*.—The Situation being fixed on, the next thing to be conſidered is the

Work or *Structure of the* BUILDING, under which come firſt the *principal* Parts, then the *Acceſſories*, or Ornaments.—To the Principals, belong firſt, the Materials; then the Form,



gular Figure in the inward Partitions, beſides its own.—For Figures of five, ſix, ſeven, or more Angles, they are fitter for Fortifications than civil *Buildings*. There is, indeed, a celebrated *Building* of *Vignola*, at *Caprarola*, in Form of a Pentagon; but the Architect had prodigious Difficulties to grapple with, in diſpoſing the Lights, and ſaving the Vacuities. Such *Buildings* then, ſeem rather for Curioſity than Conveniency: and for this Reaſon, Rectangles are pitched on, as being a Medium between the two Extremes. But again, whether the Rectangle is to be juſt a Square or an Oblong, is diſputed? Sir *Henry Wotton* prefers the latter, provided the Length do not exceed the Breadth by above one third.

Mixed Figures, partly circular and partly angular, may be judged of from the Rules of the ſimple ones; only they have this particular Defect, that they offend againſt Uniformity. Indeed Uniformity and Variety may ſeem to be oppoſite to each other: But Sir *H. Wotton* obſerves, they may be reconciled; and for an Inſtance, mentions the Structure of the human Body where both meet.—Thus much for the firſt grand Diviſion, *viz.* the Whole of a *Building*.

The Parts of a BUILDING, *Baptiſta Alberti* compriſes under five Heads, *viz.* the *Foundation*, *Walls*, *Apertures*, *Compartition*, and *Cover*.

For the Foundation, to examine its Firmneſs, *Vitruvius* orders the Ground to be dug up; an apparent Solidity not to be truſted to, unleſs the whole Mould cut through be found ſolid: he does not indeed limit the Depth of the Digging; *Palladio* limits it to a ſixth Part of the Height of the *Building*: this Sir *Henry Wotton* calls the *natural Foundation*, whereon is to ſtand the Subſtruction, or Ground-work, to ſupport the Walls, which he calls the *artificial Foundation*: this then is to be the Level; its loweſt Ledge, or Row, of Stone only, cloſe laid with Mortar, and the broader the better; at the leaſt, twice as broad as the Wall: laſtly, ſome add, that the Materials below ſhould be laid juſt as they grow in the Quarry; as ſuppoſing them to have the greateſt Strength in their natural Poſture. *De Lorme* enforces this, by obſerving, that the breaking or yielding of a Stone in this Part, but the Breadth of the back of a Knife, will make a Cleft of above half a Foot in the Fabric above.—For Pallification, or piling the Ground-Plot, ſo much commended by *Vitruvius*, we ſay nothing; that being required only in a moiſt marſhy Ground, which ſhould never be choſen: nor perhaps are there any Inſtances of this Kind, where it was not Neceſſity that drove them to it.

For the Walls, they are either entire and continued, or intermitted; and the Intermiſſions are either Columns or Pilaſters.—Entire, or continued Walls, are variouſly diſtinguiſhed; by ſome, according to the Quality of the Materials, as they are either Stone, Brick, *&c.* others only conſider the Poſition of the Materials; as when Brick, or ſquare Stones, are laid in their Lengths, with Sides and Heads together, or the Points conjoined, like a Network, *&c.*

The great Laws of Muring, are, that the Walls ſtand perpendicular to the Ground-work; the right Angle being the Cauſe of all Stability: that the maſſieſt and heavieſt Materials be loweſt, as fitter to bear than to be born; that the Work diminiſh in Thickneſs, as it riſes; both for Eaſe of Weight and Expence: that certain Courſes, or Ledges, of more Strength than the reſt, be interlaid, like Bones, to ſuſtain the Fabric from total Ruin, if the under Parts chance to decay: and laſtly, that the Angles be firmly bound; theſe being the Nerves of the whole Fabric, and commonly fortified, by the *Italians*, on each Side the Corners, even in Brick *Buildings*, with ſquared Stones; which add both Beauty and Strength.

The Intermiſſions, as before obſerved, are either Columns or Pilaſters: whereof there are five Orders, *viz. Tuſcan*, *Doric*, *Ionic*, *Corinthian*, *Compoſite*; each of which is deli-

In the Compartition itſelf, there are two general Views, viz. the *Gracefulneſs*, and *Uſefulneſs* of the Diſtribution, for Rooms of Office and Entertainment; as far as the Capacity hereof, and the Nature of the Country will allow.—The Gracefulneſs will conſiſt in a double Analogy, or Correſpondency; firſt, between the Parts and the Whole, whereby a large Fabric ſhould have large Partitions, Entrances, Doors, Columns, and in brief, all the Members large: the ſecond, between the Parts themſelves, with regard to Length, Breadth, and Height. The Ancients determined the Length of their Rooms, that they were to be Oblongs, by double their Breadth; and the Height by half their Breadth and Length added together. When the Room was to be preciſely ſquare, they made the Height half as much more as the Breadth: which Rules, the Moderns take occaſion to diſpenſe with; ſometimes ſquaring the Breadth, and making the Diagonal thereof the Meaſure of the Height; and ſometimes more. This Deviating from the Rules of the Ancients, is ſcribed to *M. Angelo.*

The ſecond Conſideration in the Compartition, is the *Uſefulneſs*; which conſiſts in the having a ſufficient Number of Rooms of all kinds, with their proper Communications, and without Diſtraction. Here the chief Difficulty will lie in the Lights and Stair-caſes: the Ancients were pretty eaſy on both thoſe Heads, having generally two cloiſtered open Courts, one for the Womens Side, the other for the Men: thus the Reception of Light into the Body of the *Building* was eaſy; which among us muſt be ſupplied, either by the open Form of the *Building*, or by graceful Refuges or Breaks, by terraſſing a Story in danger of Darkneſs, and by Abajours, or Sky-lights. For caſting the Stair-caſes, it may be obſerved, that the *Italians* frequently diſtribute the Kitchen, Bake-houſe, Buttery, &c. under Ground, next above the Foundation, and ſometimes level with the Floor of the Cellar; raiſing the firſt Deſcent into the Houſe fifteen Feet or more: which, beſide the removing Annoyances out of the Sight, and gaining ſo much Room above, does, by elevating the Front, add a Majeſty to the Whole. Indeed, Sir *H. Wotton* obſerves, that in *England* the natural Hoſpitality thereof will not allow the Buttery to be ſo far out of ſight; beſides, that a more luminous Kitchen, and a ſhorter Diſtance between that and the Dining-room are required, than that Compartition will well bear.

In the Diſtribution of Lodging-rooms, it is a popular and ancient Fault, eſpecially among the *Italians*, to caſt the Partitions ſo, as when the Doors are all open, a Man may ſee

through the whole Houſe; grounded on the Ambition of ſhewing a Stranger all the Furniture at once: an intolerable Hardſhip on all the Chambers except the inmoſt, where none can arrive but through all the reſt, unleſs the Walls be extreme thick for ſecret Paſſages: nor will this ſerve the Turn, without at leaſt three Doors to each Chamber; a thing inexcuſable, except in hot Countries: beſides it being a Weakening to the *Building*, and the Neceſſity it occaſions of making as many common great Rooms as there are Stories, which devours a great deal of room, better employed in places of Retreat; and muſt likewiſe be dark, as running through the Middle of the Houſe.

In the Compartition, the Architect will have occaſion for frequent Shifts; through which his own Sagacity, more than any Rules, muſt conduct him. Thus he will be frequently put to ſtruggle with Scarcity of Ground; ſometimes to damn one Room for the Benefit of the reſt, as to hide a Buttery under a Stair-caſe, *&c.* at other times, to make thoſe the moſt beautiful which are moſt in Sight: and to leave the reſt, like a Painter, in the Shadow, *&c.*

For the Covering of the *Building*; this is the laſt in the Execution, but the firſt in the Intention; for who would *build*, but to ſhelter? In the Covering, or Roof, there are two Ex-

s be placed where there are the feweſt Lights: Rooms
al Windows are Enemies to Painters, nor can any
e ſeen in Perfection, unleſs illumined, like Nature,
gle Light: that in the Diſpoſition Regard be had to
e of the Painter in working, which is the moſt na-
he Poſture of the Spectator; and that they be accom-
o the Intentions of the Room they are uſed in. For
, it muſt be obſerved, that it be not too abundant;
at the firſt Approach of a *Building*, or at the En-
here a *Doric* Ornament is much preferable to a *Co-*
ne: that the Niches, if they contain Figures of white
not coloured in their Concavity too black, but ra-
; the Sight being diſpleaſed with too ſudden De-
rom one Extreme to another. That fine Sculptures
Advantage of Nearneſs, and coarſer of Diſtance; and
acing of Figures aloft, they be reclined a little for-
ecauſe, the viſual Ray extended to the Head of the
s longer than that reaching to its Feet, which will of
make that Part appear further off; ſo that to reduce
rect Poſture, it muſt be made to ſtoop a little for-
M. *Le Clerc*, however, will not allow of this Reſupi-
ut will have every Part in its juſt Perpendicular.

he Stone and Stucco, uſed in *Buildings*, which are
white at firſt, and are commonly ſuppoſed to be diſ-
with the Air, Smoke, *&c.* the true Cauſe thereof is,
become covered with a minute Species of Plants,
lter their Colour. A ſort of Lichens yellowiſh,
, or greeniſh, which commonly grow on the Barks of
o grow alſo on Stones, Mortar, Plaiſter, and even on
of Houſes, being propagated by little light Seeds,
by the Wind, Rain, *&c.* The beſt Preſervative
s a Coal of Lime.

lge of a *Building*, Sir *H. Wotton* lays down the fol-
ules.—That before fixing any Judgment, a Perſon
ied of its Age; ſince, if apparent Decays be found to
he Proportion of Time, it may be concluded, with-
er Inquiſition, either that the Situation is naught, or
rials or Workmanſhip too ſlight.—If it be found to
ears well, let him run back, from the Ornaments and
vhich ſtrike the Eye firſt, to the more eſſential Mem-
l he be able to form a Concluſion, that the Work is
ous, firm, and delightful; the three Conditions, in
Building, laid down at firſt, and agreed on by all Au-
This, our Author eſteems the moſt ſcientifical way of

Vaſſari propoſes another; *viz.* by paſſing a running Examination over the whole Edifice, compared to the Structure of a well-made Man: as whether the Walls ſtand upright upon a clean Footing and Foundation; whether the *Building* be of a beautiful Stature; whether, for the Breadth, it appear well burniſhed; whether the principal Entrance be on the middle Line of the Front, or Face, like our Mouths; the Windows, as our Eyes, ſet in equal Number and Diſtance on both Sides; the Offices, like the Veins, uſefully diſtributed, *&c.*

Vitruvius gives a third Method of judging: ſumming up the whole Art under theſe ſix Heads: *Ordination*, or ſettling the Model and Scale of the Work; *Diſpoſition*, the juſt Expreſſion of the firſt Deſign thereof; (which two Sir *H. Wotton* thinks he might have ſpared, as belonging rather to the Artificer than the Cenſurer:) *Eurythmy*, the agreeable Harmony between the Length, Breadth and Height of the ſeveral Rooms, *&c.* *Symmetry*, or the Agreement between the Parts and the Whole; *Decor*, the due Relation between the *Building* and the Inhabitant, whence *Palladio* concludes, the principal Entrance ought never to be limited by any Rule, but the Dignity and Generoſity of the Maſter. And laſtly, *Diſtribution*, the uſeful caſting of the ſeveral Rooms, for Office, Entertainment, or Pleaſure.—Theſe laſt four are ever to be run over, ere a

The ſecond repreſents the Stories, their Heights, and the exal Beauties and Appearances of the whole Building: this ſually termed, by Surveyors, the *Deſign* or *Elevation.*

The third is commonly diſtinguiſhed by the Section, and ws the internal Parts of the Fabric.

From theſe three diſtinct Plans the Surveyor forms a Comation of the Charge of the whole Erection, and alſo of the ne wherein the ſame may be compleated.

n regard to civil Architecture, it is certain, that thoſe Na-s which have no ſtately and magnificent Buildings, in geal, are always poor and uncivilized. As Land Structures Edifices of every kind give Employment to prodigious mbers of People, whatever has a Tendency to improve in Art of *Building*, ſhould be duly encouraged by thoſe whoſe tunes and Rank will admit of it; and that not only for Splendor and Magnificence of the State, but for the Protion of uſeful Arts, as well as the Benefit of their landed ates: for this Art gives birth to the immenſe Conſumption Timber, Bricks, Stone and Mortar, Iron-work, *&c.* all ich tend to the private Advantage of the landed Intereſt; as s likewiſe the well-furniſhing of thoſe ſumptuous Edifices en they are erected; which alſo gives daily Bread to an inte Number of other Mechanics and Artificers. Theſe menic Arts give Strength, Wealth, and Grandeur to a Na-ı, and gradually train up and ſupport a conſtant Race of ctical Artiſts and Manufacturers, who thereby become the at Inſtruments of bringing Treaſures into the State, by the nt of our native Commodities to foreign Nations.

Nor is it politic for the Great and Opulent to contemn Menics in general, as too many, perhaps, are wont to do. s ſaid, that when the great *Heraclitus*'s Scholars found ı in a Mechanic's Shop, into which they were aſhamed to er, he told them, *That the Gods were as converſant in ſuch ces as others*; intimating, that a divine Power and Wiſn might be diſcerned in ſuch common Arts, although they takenly over-looked and deſpiſed them.

We know how the late Czar *Peter* eſteemed and careſſed ificers and Mechanics of every Rank and Degree, and bed the extraordinary Effects of ſuch Policy in that wiſe nce! who, by thoſe Meaſures, has converted a Generation Savages into Men.

There are ſome who are too great Encouragers of *Build* s, they ruining themſelves, as well as the Workmen they ploy, by gratifying that Itch beyond the Limits of their rtunes. In conſequence of this boundleſs Profuſion, we too

frequently ſee, before the Expiration of half a Century, very ſtately and magnificent Seats, which have coſt immenſe Sums, run to Decay for want of being inhabited, or, according to a modern Cuſtom, levelled to the Ground for Sale by Piecemeal: thus Structures that have coſt ſome hundred thouſand Pounds *Sterling*, have not produced one twentieth part of the prime Coſt to the Executors. So that with the Money ſunk in the Erection of thoſe ſuperb Edifices, and the Expence which attends the Support of them with Splendor equal to their Statelineſs, ſome great Families have been reduced to great Indignity. This is a melancholy Conſideration to the Proprietor, though this Practice gives Employment to Workmen, to whom it ſometimes has prov'd ruinous, as well as to Families of ſuch who have had an ungovernable Taſte for *Building*.

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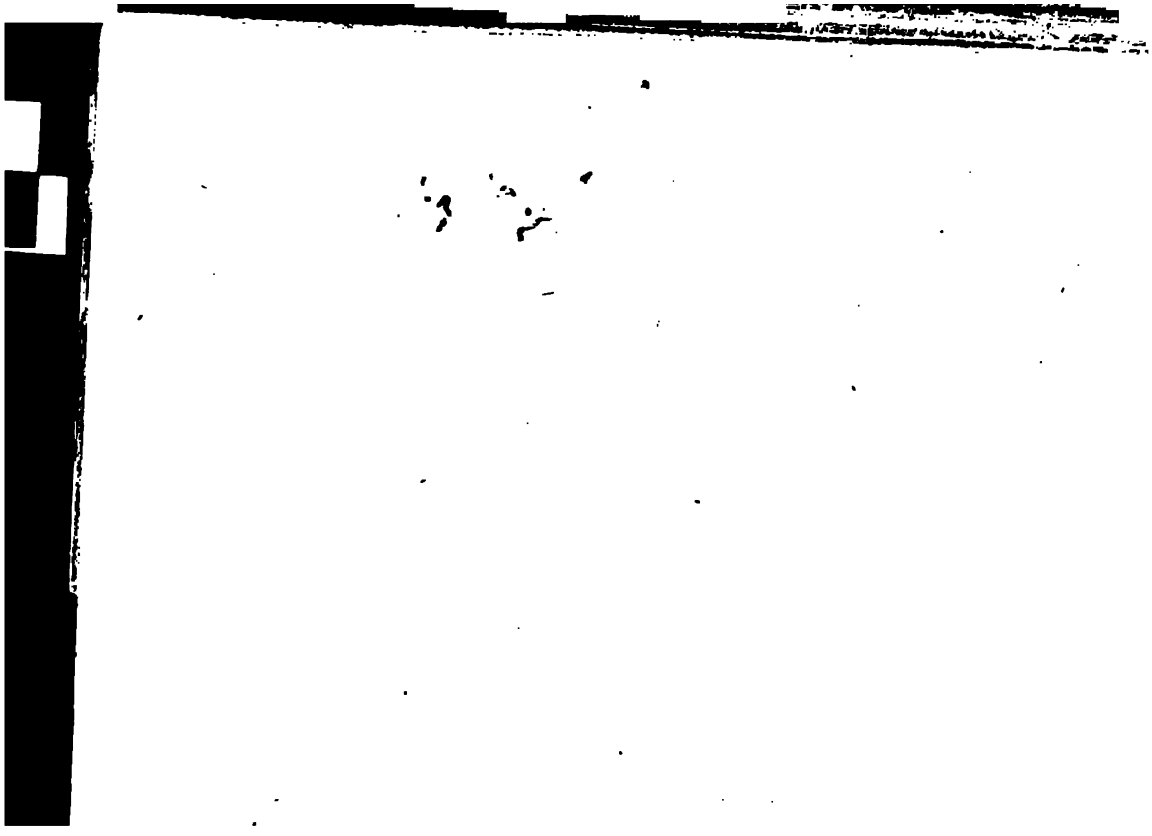

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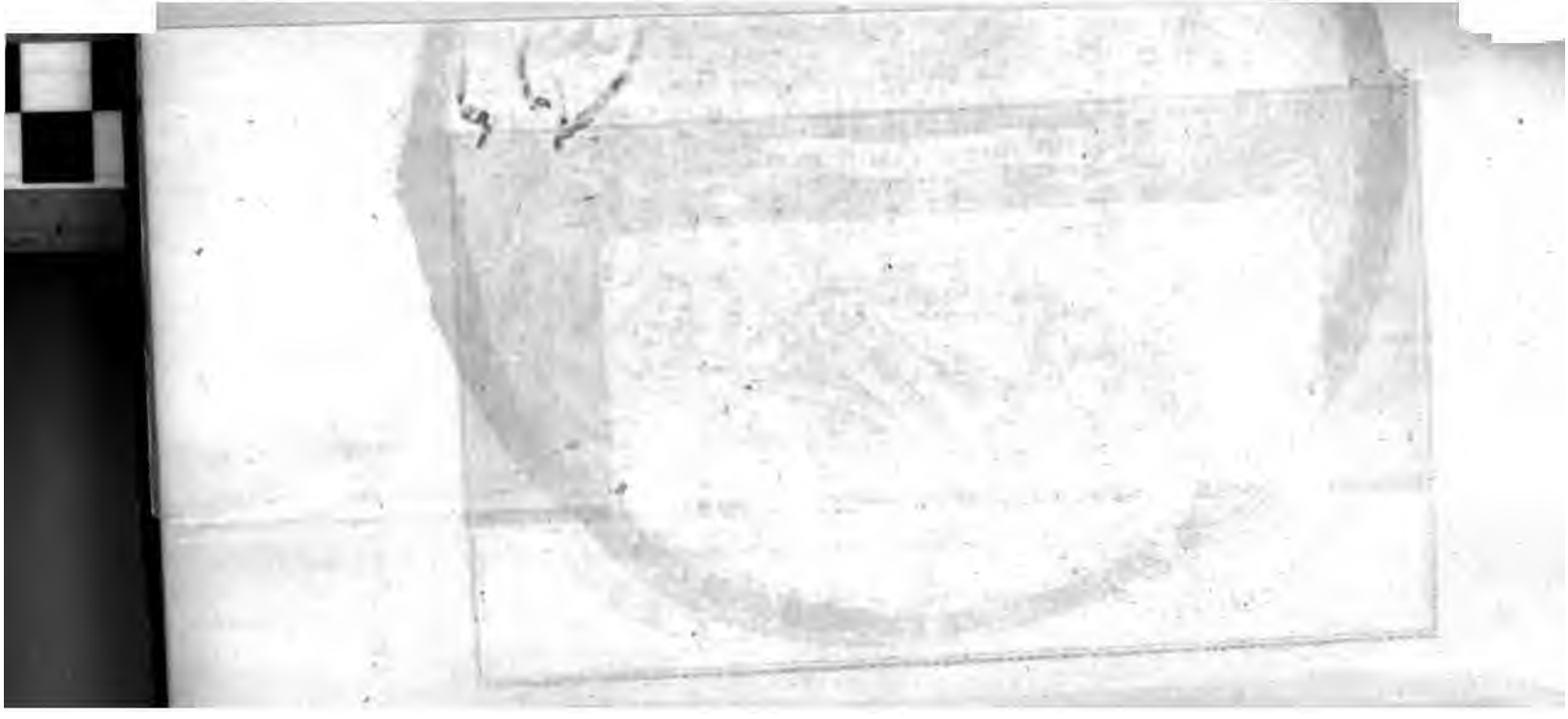


North Po face Page 187 Vol: I .
Arctic Circle Parts
NORTH
Undis
AMERICA
covered
THE
PACIFIC
Tropic of Cancer
OCEAN
Equinoctial
Line

PART III.

GEOGRAPHY AND ASTRONOMY.

Maſt. WHAT I propoſe at preſent is to conſider the Science of Geography and Aſtronomy; but particularly the firſt. As to Aſtronomy, I ſhall content myſelf with juſt giving you ſome Idea of the *Copernican* Syſtem, and leave you to make what farther Progreſs in it your ſelf or your Friends may think proper, as you advance farther in your Studies. But without a competent Knowledge of Geography, neither Hiſtory can be underſtood, nor Politics; nor is it poſſible to have juſt Ideas either of Navigation or Commerce.

Now the Science of Geography chiefly conſiſts in a Deſcription of the Surface of the Terreſtrial Globe, which is naturally compoſed of two Parts, Land and Water, and is therefore called the Terraqueous Globe. Each of theſe Elements are ſubdivided into various Parts, and are diſtinguiſh'd by different Names.

Sch. How are the ſeveral Parts of the Earth diſtinguiſh'd?

M. The Earth is divided into Continents, Iſlands, Peninſulas, Iſthmus's and Promontories or Capes.

A Continent is a large Portion of Land, containing ſeveral Countries united together, and not ſeparated by Seas: As *Europe*, *Aſia* and *Africa*, form but one Continent in the Eaſt, and *America* another in the Weſt. *Continent.*

An

Iſland. An Iſland is a Portion of Land ſurrounded by by Water, as *Great Britain* is.

Peninſula. A Peninſula is a Portion of the Earth ſurrounded by Water, except on one Part where it is joined to ſome other Land by a narrow Neck or Iſthmus. As *Africa* is joined to *Aſia* by the Iſthmus of *Suez*, and the *Morea* is joined to *Achaia* by the Iſthmus of *Corinth*.

Iſthmus. An Iſthmus is that Neck of Land which joins two Countries together, as the Iſthmus of *Darien* joins North and South *America*, and the Iſthmus of *Corinth*, *Achaia* and the *Morea*.

Cape or Promontory. A Promontory or Cape is a Point of Land which extends itſelf into the Sea, as the Cape of *Good-Hope* in *Africa*, and Cape *Comorin* in the *Eaſt-Indies*.

S. How are the Waters divided?

M. The Waters are divided into Oceans, Seas, Straits, Bays or Gulphs, Lakes and Rivers.

Oceans are vaſt Seas which divide one Part of the Earth from another, as the Atlantic Ocean which divides *Europe* and *Africa* from *America*, and the Pacific Ocean or *South-Sea*, which divides *America* from *Aſia*.

Seas. Seas are leſs Bodies of Waters which divide one Country from another, as the *Mediterranean*

of *Germany*, *Hungary*, and *Turkey*, diſcharges itſelf into the *Euxine* Sea by ſeveral Channels.

S. Of what Dimenſions is the terreſtrial Globe?

M. The Circumference of the terreſtrial Globe is 360 Degrees, every Degree being 60 Geographical Miles; ſo that the whole Circuit is 21600 ſuch Miles, and if the Diameter was a third Part of the Circumference, the Diameter would be 7200 Miles; but the Diameter is as 7 to 22, which makes it ſomething leſs than a third Part of the Circumference. If we reduce the Geographical Miles to *Engliſh* Miles, the Circumference of the Earth will be about 24,000 Miles, and the Diameter 8000. *Circumference of the Globe.* *Diameter.*

S. What is the Earth founded upon?

M. The terreſtrial Globe reſts upon nothing, but appears equally ſurrounded by the Heavens on every Side; for the better underſtanding whereof, it will be neceſſary to obſerve the ſeveral imaginary Circles deſcribed on the artificial Globe, *Plate* 2. *viz.* 1. The Equator and the Circles parallel to it. 2. The firſt Meridian and the reſt of the meridional Lines. 3. The Zodiac, which includes the Ecliptic. 4. The Horizon. 5. The two Tropics. 6. The Artic and Antartic Circles. It is ſuppoſed alſo, that a Line paſſes thro' the Center of the Globe, called its Axis, round which it moves every 24 Hours, the Ends of which Axis are called the Poles of the Earth, that in the North called the Artic or North Pole, from a Star in the Heavens oppoſite to it, which forms Part of the Conſtellation called the *little Bear*, and that in the South called the Antartic or South Pole, as diametrically oppoſite to the other. *Circles on the Globe.*

S. Of what Uſe is that Circle denominated the Equator?

M. By the Equator the Globe is divided into two equal Parts or Hemiſpheres, and on this Circle are marked the Degrees of Longitude, from the firſt Meridian, either Eaſt or Weſt. The Parallel Circles are ſo called from their running parallel to the Equator, of which there are nine in Number, incluſive between the Equator and either Pole, ten Degrees diſtant from each other, every Degree of Latitude being 60 geographical Miles, and every ten Degrees 600 ſuch Miles. Conſequently, it is 5400 Miles from the Equator to either Pole, which is one quarter of the Circumference of the Globe. *Equator.*

S. Of what Uſe is the firſt Meridian?

M. The

Meridian. *M.* The firſt Meridian is repreſented by the brazen Circle in which the Globe moves, dividing it into the Eaſtern and Weſtern Hemiſpheres, on which Circle are marked the Degrees of Latitude, which are counted Northward from the Equator to the North Pole, and Southward from the Equator to the South Pole.

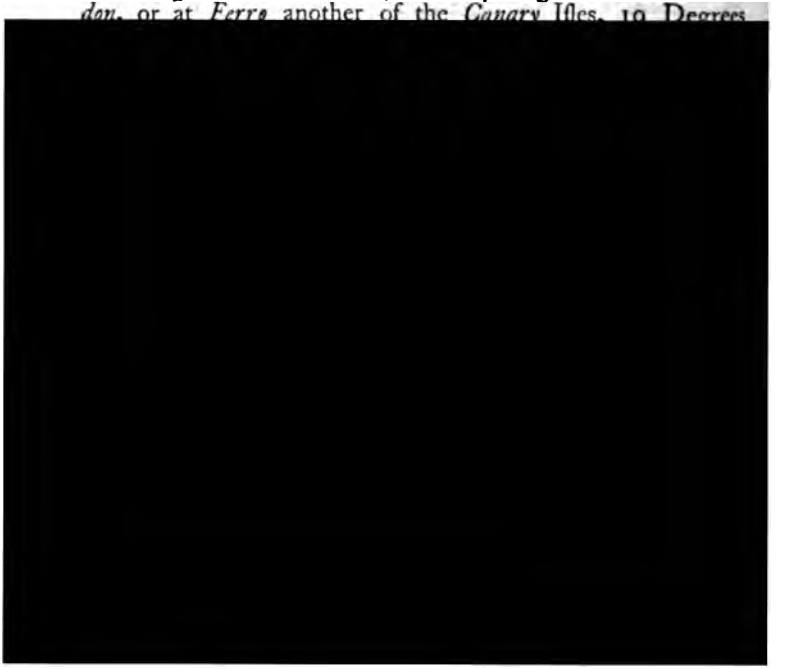
Where the meridional Lines are 24 in Number, they are 15 Degrees or one Hour aſunder; thoſe who live under the meridian Line on the right Hand, that is, to the Eaſtward of the firſt Meridian, have the Sun one Hour before us; and thoſe who live under the meridional Line on the left Hand, that is, Weſt of us, have the Sun an Hour after us; and this ſhews what is meant by Eaſtern and Weſtern Lon-

Longitude. gitude. And as Longitude is nothing more than the Diſtance any Place is Eaſt or Weſt of the firſt Meridian, ſo Latitude is the Diſtance a

Latitude. Place is from the Equator North or South. If it be North of the Equator, it is called North Latitude, and if it be South of the Equator, it is called South Latitude.

S. Where is the firſt Meridian uſually placed?

M. The firſt Meridian in the old Maps was placed either at *Teneriff* one of the *Canary* Iſles, 17 Degrees Weſt of *London*, or at *Ferro* another of the *Canary* Iſles, 19 Degrees



No, but Geographers ſpeak according to Appearances, ɔearance is the ſame if the Earth moves from Weſt to ıs if the Sun moved from Eaſt to Weſt.

Vhich of the Circles is denominated the Horizon?

The Horizon is the broad Circle in which obe ſtands, dividing it into the upper and Iemiſpheres. The Place where any one ſtands, is the of this Horizon and Hemiſphere; the ſenſible Horims to touch the Surface of the Earth, and is the utimits of our Sight upon an extenſive Plain. The ra-Horizon is ſuppoſed parallel to this, and to be extended Ieavens. *Horizon.*

Poles of our Horizon are two imaginary in the Heavens, called the *Zenith* and *Na-* he *Zenith* being the vertical Point directly over our and the *Nadir* that Point of the Heavens under our liametrically oppoſite to the *Zenith*. *Zenith, Nadir.*

Are any Part of the Heavens under us?

As the Earth turns round upon its own Axis every 24 which makes Day and Night, that Part of the Hea-hich was over our Heads at 12 at Noon, muſt of courſe er our Feet at 12 at Night; but ſpeaking properly, no : the Earth can be ſaid to be uppermoſt or lowermoſt. : Inhabitants of the Earth ſeem to have the Earth under eet, and the Heavens over their Heads, and Ships ſail ıeir Bottoms oppoſite to each other.

Of what Uſe are the Circles denominated Tropics?

The Tropics ſhew how far the Sun or ra-he Earth proceeds North or South of the or every Year. The Tropic of *Cancer* ſurrounds the 23½ Degrees North of the Equator, and the Tropic *ricorn* 23½ South of the Equator. *Tropics.*

Where are the polar Circles placed?

The polar Circles are drawn 23½ Degrees from each Pole, and 66½ diſtant from the ɔr. *Polar Circles.*

What are thoſe Diviſions of the Earth called Zones?

The Earth is divided into five Zones, *viz.* ɔrrid Zone, the two frigid Zones, and the mperate Zones; and are denominated Zones, becauſe ncompaſs the Earth like a Girdle. *Zones.*

e torrid Zone lies between the two Tropics, ſo denominated from the exceſſive Heat of imate, the Sun paſſing over it twice every Year. *Torrid Zone.*

The

Frigid Zones. The two frigid Zones lie within the polar Circles, and are ſo called from the exceſſive Cold within thoſe Circles.

Temperate Zones. The Northern temperate Zone lies between the Tropic of *Cancer*, and the Artic Circle, and the Southern temperate Zone between the Tropic of *Capricorn* and the Antartic Circle.

S. What are we to underſtand by the Elevation of the Pole?

Elevation of the Pole. *M.* The Elevation of the Pole is the Height of the Pole above the Horizon, and is always equal to the Latitude of any Place, as the South of *England* lies in 50 Degrees of North Latitude, ſo the North Pole muſt of courſe be elevated 50 Degrees above the Horizon there, for which Reaſon the Latitude of a Place, and the Elevation of the Pole, are uſed promiſcuouſly to expreſs the ſame thing.

S. Pleaſe to explain this by ſome Inſtances.

M. When you rectify the Globe, and bring any Place to the Zenith, the Horizon muſt of courſe be 90 Degrees diſtant from that Place, either North or South. Suppoſe then the given Place lie in 50 Degrees of North Latitude, conſequently the given Place muſt be 40 Degrees diſtant from the North

The Quadrant of Altitude is a pliant braſs Plate divided into 90 Degrees, one fourth of the Circumference of the Globe, by which the Diſtances of Places may be found, and many uſeful Problems reſolved. *Quadrant of Altitude.*

S. How are the Inhabitants of the Earth diſtinguiſhed in regard to their reſpective Situations?

M. They are denominated either Periæci, Antæci, or Antipodes.

The Periæci are ſituate under the ſame Parallel, but oppoſite Meridians: It is Midnight with one when it is Noon with the other, but the Length of their Days and their Seaſons are the ſame; theſe are found by the turning the horary Index 12 Hours, or turning the Globe half round. *Periæci.*

The Antæci are ſituate under the ſame Meridian, but oppoſite Parallels; theſe have the Seaſons oppoſite to ours, and the ſame Length of Days; but when their Days are longeſt, ours are ſhorteſt. Theſe are found by numbering as many Degrees on the oppoſite Side of the Equator as we are on this. *Antæci.*

The Antipodes lie under oppoſite Meridians, and oppoſite Parallels; theſe have different Seaſons, and their Noon-day is our Midnight, and their longeſt Day our ſhorteſt: Theſe are found by turning the horary Index 12 Hours from the given Place, or turning the Globe half round, and then counting as many Degrees on the oppoſite Side of the Equator, as the given Place is on this. *Antipodes.*

S. Are they diſtinguiſhed by any other Circumſtances?

M. The Inhabitants of the Earth are diſtinguiſhed by their different Shadows at Noon-day, and are denominated either Amphiſcii, Aſcii, Heteroſcii, or Periſcii. *Different Shadows.*

The Amphiſcii inhabit the Torrid Zone, and have their Noon-day Shadows both North and South: When the Sun is South of them, then their Shadows are North, and when the Sun is North of them their Shadows are South; theſe are alſo called Aſcii, becauſe the Sun is vertical twice every Year at Noon-day, and then they have no Shadow. *Amphiſcii.* *Aſcii.*

The Heteroſcii, who inhabit the Temperate Zones, have their Shadows always one Way at Noon-day. In the Northern temperate Zone their Shadows are always North; and in the Southern temperate Zone, their Shadows are always South at Noon-day. *Heteroſcii.*

The

Periſcii. The Periſcii inhabit within the polar Circles, and have their Shadows every Way, the Sun being above their Horizon all the 24 Hours, ſeveral Months in the Year, *viz.* when it is on the ſame Side of the Equator they are of; and if there were any Inhabitants at either of the Poles, they would have but one Day of 6 Months, and one Night of the ſame Length.

S. What are we to underſtand by Climates?

Climates. *M.* Climates are Spaces on the Surface of the Globe, bounded by imaginary Circles parallel to the Equator, ſo broad that the Length of the Day in one exceeds that of another half an Hour, of which there are 60 in Number, *viz.* 24 from the Equator to each of the Polar Circles, and 6 from either of the Polar Circles to the reſpective Poles, between which laſt, there is a Difference of an entire Month; the Sun appearing in the firſt one Month above the Horizon without ſetting, in the ſecond two Months, and ſo on to the Pole, where there is a Day of 6 Months, and the Nights proportionable, when the Sun is on the oppoſite Side of the Equator.

S. Are theſe Climates of an equal Breadth?

M. No, thoſe near the Equator are much the broadeſt; For Example, the firſt Climate next the Equator is 8 Degrees

es.			Latitude.	
	Hours.	Minutes.	Degrees.	Min.
ning rſt the	12	00	00	00
	12	30	08	25
	13	00	16	25
	13	30	23	50
	14	00	30	20
	14	30	36	28
	15	00	41	32
	15	30	45	29
	16	00	49	01
	16	30	51	58
	17	00	54	27
	17	30	56	37
	18	00	58	29
	18	30	59	58
	19	00	61	18
	19	30	62	25
	20	00	63	22
	20	30	64	06
	21	00	64	49
	21	30	65	21
	22	00	65	47
	22	30	66	06
	23	00	66	20
	23	30	66	28
To 24 Hours.			To 66	30

l Zone the Days encreaſe by Months.

A Day of	one Month in	67 30
	2 Months in	69 30
	3 Months in	73 20
	4 Months in	78 20
	5 Months in	84 00
	6 Months in	90 00

: End of one Climate is the Beginning of the firſt Climate, which begins at the Equator, the Hours long at the Beginning of the Climate, 30 Minutes at the End of it, *viz.* in 8 Degrees Latitude, where the ſecond Climate begins.

S. I obſerve that every Degree of Latitude contains 6
graphical Miles, pleaſe to inform me how many ſuch M
contained in a Degree of Longitude?

M. Every Degree of Longitude counted on the Eq
60 Geographical Miles, but as the meridional Lines a
nearer each other as you advance towards either Pole,
quently the Number of Miles between thoſe Lines mu
in Proportion; for inſtance, a Degree of Longitude in
grees of Latitude contains but 37 Miles, tho' it be full 6
upon the Equator, and this will be found by meaſu
Diſtances as well as by the following Table, whic
how many Miles are contained in a Degree of Longi
every Latitude.

A TABLE *of the Length of a Degree of Longitude*
Latitude.

	Deg.	Miles.	Min.		Deg.	Miles.
Equator.	00	60	00		26	54
	1	59	56		27	53
	2	59	54		28	53
	3	59	52		29	52

EAST
South East
North East

	Deg.	Miles.	Min.
tor.	52	37	00
	53	36	09
	54	35	26
	55	34	24
	56	33	32
	57	32	40
	58	31	48
	59	31	00
	60	30	00
	61	29	04
	62	28	08
	63	27	12
	64	26	16
	65	25	20
	66	24	24
	67	23	28
	68	22	32
	69	21	32
	70	20	32
	71	19	32
	72	18	32
	73	17	32
	74	16	32
	75	15	32
	76	14	32
	77	13	32
	78	12	32
	79	11	28
	80	10	24
	81	09	20
	82	08	20
	83	07	20
	84	06	12
	85	05	12
	86	04	12
	87	03	12
	88	02	04
	89	01	04
	90	00	00

What is that Poſition of the Globe denominated a right ?

The Inhabitants of the Earth are ſometimes diſtin- according to the various Poſition of their Horizon, as e ſituate in a right Sphere, a parallel Sphere, or an Sphere. *Vide Plate* 3.

A right Sphere.

right Sphere the Equator paſſes thro' the and *Nadir*, and the parallel Circles fall icularly on the Horizon, which is the Caſe People who live under the Equinoctial Line.

A parallel Sphere.

parallel Sphere, the Poles are in the *Zenith dir*; the Equator is parallel to, and coin- ith the Horizon, and the parallel Circles llel to the Horizon, which can only be ſaid of People ther Pole.

An oblique Sphere.

oblique Sphere, the Inhabitants have one oles above, and the other under the Ho- nd the Equator and parallel Circles cut- Horizon obliquely, as is the Caſe of all People that ive under the Equinoctial or the Poles.

ow is the Globe to be rectified in order to find the true n of any Place upon it?

M. Let the Globe be ſet upon a level Table, and the brazen Meridian ſtand due North and South, then bring the given Place to the brazen Meridian, and let there be 90 Degrees between that Place and the Horizon both North and South, and the given Place will be in the *Zenith*; the Globe being thus rectified, you may proceed to ſolve any Problem.

S. How ſhall I find the Longitude and Latitude of the given Place?

Longitude and Latitude found by the Globe.

M. The Longitude of ſuch a Place will be found by numbering on the Equator ſo many Degrees as the Place lies Eaſt or Weſt of the firſt Meridian: And the Latitude will be found by counting ſo many Degrees on the brazen Meridian, as the Place lies North or South of the Equator. You muſt turn the Globe therefore either Eaſt or Weſt, till the given Place is brought to the brazen Meridian, and you will ſee the Degree of Longitude marked on the Equator; and the Latitude is found at the ſame time, only by numbering the Degrees on the brazen Meridian either North or South of the Equator, till you come to the given Place.

S. How ſhall I find what Places are under the ſame Meridian with the given Place?

M. This is done only by bringing the given

Weſtern Side of the Horizon, and the Number of Hours between the upper Figure of 12, and the Hour the Index points to, ſhew how many Hours the Day is long, and conſequently the Length of the Night; becauſe ſo many Hours as the Day falls ſhort of 24, muſt be the Length of the Night; as when the Day is 16 Hours long, the Night muſt of courſe be 8 Hours long.

S. How ſhall I find thoſe Places on the Globe where the Sun is in the Meridian at any time?

To find in what Places the Sun is in the Meridian.

M. The Globe being rectified, and the Place where you are brought to the brazen Meridian, ſet the Index of the horary Circle at the Hour of the Day at that Place, then turn the Globe till the Index points to the upper 12, and you will ſee all thoſe Places where the Sun is in the Meridian; as for Example, if it be 11 in the Morning at *London*, and you ſet the Index at 11, turn the Globe till the Index points at the upper 12, and you will find *Naples*, which is an Hour or 15 Degrees Eaſt of *London*. And in all Places under the ſame Meridian as *Naples* is, it muſt conſequently be 12 at Noon at that Time.

In like manner, if it be 4 in the Afternoon at *London*, and you ſet the Index at 4, and turn the Globe till the Index points at the upper 12, you will find *Barbadoes*, which is four Hours or 60 Degrees Weſt of *London*, and at all Places under the ſame Meridian as *Barbadoes* is, it muſt conſequently be 12 at Noon at that Time.

S. How ſhall I diſcover where the Sun is vertical at any time of the Year?

To find where the Sun is vertical.

M. The Sun can only be vertical in ſuch Places as lie between the Tropics; and to know this, you are only to find what Place the Sun is in the Ecliptic, and bringing that Place to the brazen Meridian, obſerve what Degree of Latitude it has, for in all Places in that Latitude the Sun will be vertical that Day, and you will find all thoſe Places only by turning the Globe round, and obſerving them as they come to the brazen Meridian.

S. How may I find where the Sun is above the Horizon, or ſhines without ſetting all the 24 Hours in the Northern Hemiſphere?

To find where the Days are 24 Hours long.

M. The Day given muſt be when the Sun is in the Northern Signs, and having found the Sun's Place in the Ecliptic, you muſt bring that Place to the brazen Meridian, then count the ſame Number of Degrees from the North Pole towards the Equator.

tor, as there is between the Equator and the Sun's Place in the Ecliptic, then turn the Globe round, and in all the Places paſſing under the laſt Degree counted from the North Pole, the Sun begins to ſhine conſtantly without ſetting on the given Day: And the Rule will ſerve *vice verſa* for any Place ſet in the Southern Hemiſphere, when the Sun is in the Southern Signs.

S. How do we diſcover the Length of the longeſt and ſhorteſt Days and Nights at any Place in our Northern Hemiſphere?

To find the Length of the longeſt Day in any Place.

M. Rectify the Globe according to the Latitude of the given Place, or which is the ſame thing, bring the given Place to the *Zenith*, then bring the firſt Degree of *Cancer* to the Eaſt Side of the Horizon, and ſetting the Index of the Hour Circle to the upper Figure of 12, turn the Globe till the Sign of *Cancer* touch the Weſt Side of the Horizon, and obſerve the Number of Hours between the upper Figure of 12, and the Hour the Index points to, and that is the Length of the longeſt Day, and the ſhorteſt Night conſequently conſiſts of ſo many Hours as the Day falls ſhort of 24; and as for the Length of the Days and Nights in Southern Latitude, they are juſt the reverſe of thoſe in Northern Latitude, and

Engliſh Miles. If the two Places lie under the ſame Parallel of Latitude, then obſerve on the Equator how many Degrees of Longitude they are aſunder, and obſerve in the Table A, how many Miles a Degree of Longitude makes in that Latitude, and then numbering the Degrees of Longitude on the Equator, reduce them to Miles, and that will give the Diſtance of the two Places. For Inſtance, ſuppoſe *Rotterdam* lies in 52 Degrees of North Latitude, and 4 Degrees of Eaſtern Longitude and *Pyrmont* lies under the ſame Parallel 5 Degrees Eaſt of *Rotterdam*, and I find that every Degree of Longitude in this Latitude makes 37 Miles, then I multiply 37 by 5, which makes 185, being the Number of Miles between *Rotterdam* and *Pyrmont*.

Where the two Places differ both in Longitude and Latitude, the Diſtance may be found by meaſuring the Number of Degrees they are aſunder by the Quadrant of Altitude, and reducing thoſe Degrees to Miles. For Example, if I find the two Places are the Length of 10 Degrees aſunder by the Quadrant, they muſt neceſſarily be 600 Miles diſtant from each other; becauſe 60 Miles which is the Extent of 1 Degree of Latitude, multiplied by 10, makes 600 Miles on the Globe, in whatever Direction one Place lies from another, as the North, Eaſt, South, Weſt, *&c.*

S. How may I find how one Place bears of another, that is, whether it lies North-Eaſt, South-Weſt, or on any other Point of the Compaſs from another Place?

To find how one Place bears of another.

M. Bring one of the Places to the *Zenith*, and fix the Quadrant of Altitude there, then extend it to the other Place whoſe bearing you would know, and the lower Part of the Quadrant will interſect the wooden Horizon at the Point of the Compaſs inſcrib'd on the wooden Horizon, which is the true Bearing of the given Place.

S. How ſhall I find on what Point of the Compaſs the Sun riſes or ſets at any Place?

To find on what Point of the Compaſs the Sun riſes.

M. Bring the given Place to the *Zenith*, and having found the Sun's Place in the Ecliptic, bring the ſame to the Eaſtern Side of the Horizon, and it will ſhew on what Point of the Compaſs the Sun riſes. On the other hand, if you bring the Sun's Place in the Ecliptic to the Weſt Side of the Horizon, it will ſhew on what Point of the Compaſs the Sun ſets.

Of the grand Diviſions and Subdiviſions of the Earth.

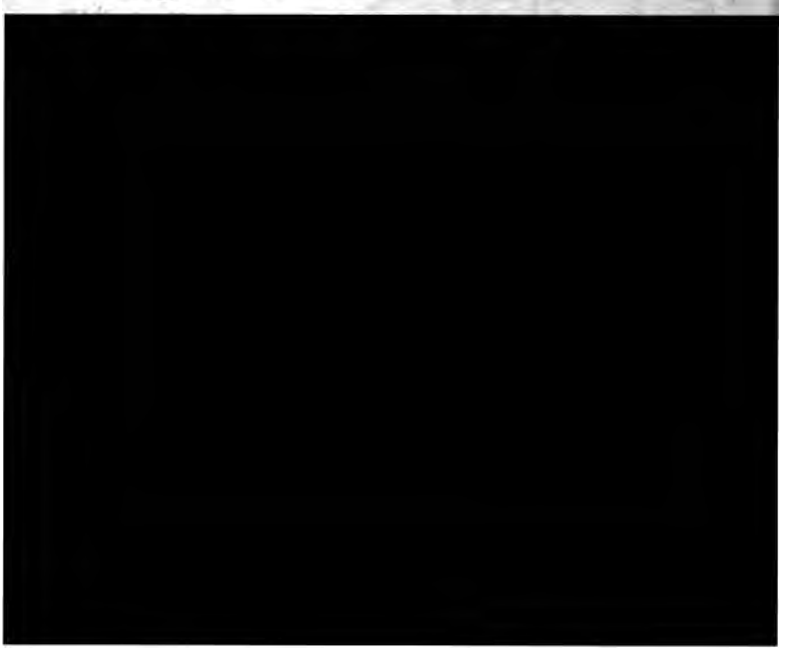
S. Pleaſe to deſcribe the Situation of the ſeveral Nations on the Face of the Earth.

2 Continents. *M.* The Earth is uſually divided into the Eaſtern and Weſtern Continents, or into the old and new World. That on the right Hand in a Map of the World is ſtiled the Eaſtern Continent, and that on the left, the Weſtern Continent.

S. What does the Eaſtern Continent contain?

Eaſtern Continent. *M.* The Eaſtern Continent comprehends *Europe*, *Aſia*, and *Africa*: *Europe* is the North-Weſt Diviſion, *Aſia* the North-Eaſt Diviſion, and *Africa* the South Diviſion of this Eaſtern Continent.

The Diviſion of the Habitable Earth, the ſquare Miles of each Diviſion and Subdiviſion, Capital Cities, with the Diſtance and Bearing of each from London, *alſo the Time of each Country compared with that of* England.



Division and Subdivision.	Square Miles.	Capital Cities.	Distance and Bearing from *London*.	Difference of Time from *Lond.*
I. EUROPE.				*H.M.
1. *Spain*	150,243	*Madrid*	690 S	0 16 W
2. *Portugal*	27,851	*Lisbon*	840 SW	0 38 W
3. *France*	138,837	*Paris*	203 E	0 9 E
4. *Italy*	75,576	*Rome*	780 SE	0 52 E
5. *Germany*	181,631	*Vienna*	650 E	1 5 E
6. *Holland*	9,540	*Amſterdam*	132 E	0 18 E
7. *Denmark*	163,001	*Copenhagen*	480 NE	0 50 E
8. *Sweden*	228,715	*Stockholm*	720 NE	1 10 E
9. *Ruſſia*	1,103,485	*Petersburg*	1080 NE	2 2 E
10. *Poland*	226,414	*Warſaw*	766 SE	1 23 E
11. *Turkey* in *Eur.*	212,240	*Conſtantinople*	1300 SE	1 56 E
12. *Britiſh* Iſles	105,634	*London*	First Meridian.	
II. ASIA.				
1. *Turkey* in *Aſia*	510,717	*Burſa*	1396 SE	1 58 E
2. *Arabia*	700,000	*Mecca*	2640 SE	
3. *Perſia*	800,000	*Iſpahan*	2550 E	3 21 E
4. *India*	1,857,500	*Agra*	3780 E	5 15 E
5. *China*	1,105,000	*Pekin*	4380 NE	7 24 E
6. *Aſiatic* Iſles	811,980			
7. *Tartary*				
1. *Chineſe*	644,000	*Chinyan*	4480 NE	8 4 E
2. Independent	778,290	*Samarchand*	2800 E	0 26 E
3. *Muſcovite*	3,050,000	*Tobolſky*	2412 NE	4 10 E
III. AFRICA.				
1. *Egypt*	140,700	*Grand Cairo*	1920 SE	2 10 E
2. *Barca*	66,400	*Tolemeta*	1440 SE	1 26 E
3. *Abex*	30,000	*Erquiko*	3580 SE	2 36 E
4. *Fez & Morocco*	118,800	*Fez & Morocco*	1080 S 1290 S	0 21 0 30 } W
5. *Taflet* and *Segelmeſſe*	100,600	*Taflet* and *Segelmeſſe*	1376 S 1240 S	0 30 0 18 } W
6. *Algier*	143,600	*Algier*	920 S	0 13 E
7. *Tunis*	54,400	*Tunis*	990 SE	0 39 E

* A Degree of Longitude being 4 Minutes in Time, therefore by having the Longitude we have the Time. A Watch that is ſet to Time at *London* would be 16 Minutes too faſt at *Madrid*, as it lies to the Weſt of the Meridian of *London*: And *Vienna* being 16 Degrees and 20 Minutes to the Eaſt of the Meridian of *London*, conſequently a Watch ſet at *London* would be 1 Hour and 5 Minutes too ſlow at *Vienna*.

Diviſion

Division and Subdivision.	Square Miles.	Capital Cities.	Distance and Bearing from *London*.	Difference of Time from *London*.
				H. M,
8. *Tripoli*	75,000	*Tripoli*	1260 SE	0 56 E
9. *Biledulgerid*	485,000	*Dara*	1565 S	0 36 W
10. *Zaara*	739,200	*Tegaſſa*	1840 S	0 24 W
11. *Negroland*	1,026,000	*Madinga*	2500 S	0 38 W
12. *Guinea*	510,000	*Benin*	2700 S	0 20 E
13. *Loango*	49,400	*Loango*	3300 S	0 43 E
14. *Congo*	172,800	*St. Salvador*	3480 S	1 0 E
15. *Angola*	38,400	*Mochina*	3750	0 58 E
16. *Benguela*	64,000	*Benguela*	3900 S	0 58 E
17. *Mataman*	144,000			
18. *Monomotapa*	222,500	*Monomotapa*	4500 S	1 18 E
19. *Monoemugi*	310,000	*Chicova*	4260 S	1 44 E
20. *Caffers*	200,340	C. *Good Hope*	5200 S	1 4 E
21. *Saffala*	27,500	*Saffala*	4600 SE	2 17 E
22. *Zanguebar*	275,000	*Mozambique*	4440 SE	2 38 E
23. *Anian*	234,000	*Brava*	3702 SE	2 40 E
24. *Abiſſinia*	378,000	*Caxumo*		
25. *Nubia*	264,000	*Dancala*	2418 SE	2 13 E
26. Deſar. of *Barca*	184,900	*Angela*	1680 SE	1 33 E

Division and Subdivision.	Square Miles.	Capital Cities.	Distance and Bearing from *London*.	Difference of Time from *Lond.*
				H. M.
8. Land of *Amazons*	993,600	Unknown		
9. *Magellanica*	325,000	Unknown		
10. *California*	240,000	Unknown		
11. Iſles	143,196	*Havanna*		5 26 W
3. *French* Empire				
1. *Louiſiana*	516,000	*Fort Louis*	4080 NW	6 5 W
2. *Canada* and *New France*	1,059,100	*Quebec*		4 56 W
3. *French* Iſles	21,521			
4. *Dutch* Domin.				
1. *Curaſſow*	342			
2. *Bonair*	168			
5. *Portugueſe* Dominions are				
Braſil	940,000	*St. Salvador*	2260 SW	4 42 W
6. *Ter de Laboredor*	318,750	Unknown		

For the Situation of each particular Country, with regard to Latitude and Longitude, and to its contiguous States, we refer to the Maps, becauſe they will ſhew this in a more agreeable and ſtriking Manner than any verbal Account could.

The uſe of Maps is obvious from their Conſtruction. The Degrees of the Meridians and Parallels ſhew the Longitudes and Latitudes of Places, and the Scale of Miles annexed, their Diſtances; the Situation of Places with regard to each other, as well as the cardinal Points, appears by Inſpection, the Top of the Map being always the North, the Bottom the South, the Right-hand the Eaſt, and the Left the Weſt; unleſs the Compaſs, uſually annexed, ſhew the contrary.

The Brevity which we are neceſſarily obliged to obſerve, prevents us alſo from taking any notice of the Subdiviſions of Countries, as well as of many other Particulars which are to be found in large Treatiſes on this Subject. But we hope our Accounts of the ſeveral Countries will be found as entertaining and ſatisfactory as their Shortneſs would admit. And tho' in general we have taken notice of the *Climate*, *Government*, *Trade*, *Revenues*, *Forces*, *Character*, *Cuſtoms*, *Religion*, *Curioſities*, *&c.* of the ſeveral Nations, yet we have not thought ourſelves always obliged to ſay ſomething upon theſe Heads,

but

but have enlarged upon them, or been entirely ſilent, as we judged it would be moſt entertaining or ſatisfactory.

Of SPAIN.

CLIMATE.] THE Air of *Spain* is generally pure and dry, hot, but exceeding healthful. The Winter is ſo moderate in the Valleys, that they have very little occaſion for Fires nine Months of the Year: On the contrary, it muſt be confeſs'd, that during the Months of *June*, *July*, and *Auguſt*, the Heats are inſupportable to Foreigners, eſpecially in the Heart of the Country, and towards the South. Defect of Corn is ſufficiently ſupplied by various Sorts of excellent Fruits and Wines, which, with little Art and Labour, are here produced in great Plenty.

GOVERNMENT.] The King of *Spain* is as abſolute a Monarch as any on the Face of the Earth; his Crown is hereditary, and deſcends to Females.

REVENUES.] The King's Revenues, which ariſe from various Cuſtoms and Duties laid on Goods, *&c.* it is preſumed, do not amount to much more than 5,000,000 *l. Sterling*, when the Multitude of Salaries, Perquiſites, *&c.* are deducted.

FORCES.] It is ſaid the *Spaniſh* Troops amount to about

upon him, but ſpends the beſt Part of the Night in ſuch Amuſements, tho' they had little more Knowledge of the Lady than *Don Quixot* had of the celebrated *Dulcinea*.

The *Spaniards* are inchanted with their Bull-feaſts: However theſe Entertainments are not exhibited ſo frequently as formerly.

CURIOSITIES.] In the City of *Granada* is a large ſumptuous Palace of the *Mooriſh* Kings, ſaid to contain Lodgings and Accommodations for near Forty thouſand People; the Walls whereof are lin'd with Jaſper, Porphyry, and other beautiful Marbles, which form a ſort of *Moſaic* Work, with Abundance of Inſcriptions in *Arabian* Characters.

Of PORTUGAL.

CLIMATE.] THE Face of this Country is very rough, and the Mountains are ſome of the moſt barren in that Part of the Continent; however, towards the Bottoms of them, they are well planted with Vines, which yield excellent Wines. *Portugal* produces Abundance of Olives, Oranges, Lemons, Citrons, Almonds, Cheſnuts, Figs, Raiſins, Pomegranates, and other Fruits common to us; but they are not reckoned ſo good as thoſe in the Southern Provinces of *Spain*.

GOVERNMENT.] This Kingdom, after ſeveral ſurpriſing Turns of Fortune, was ſeized upon in the Year 1580 by *Philip* II. King of *Spain*, and it continued a *Spaniſh* Province till 1640. The *Spaniards* having been weakened by a long War with *France*, and the Revolt of the *Catalonians*, the *Portugueſe* had a fair Opportunity of delivering their Country from an intolerable foreign Yoke; and as the Duke of *Braganza* was the next in Blood to their former Princes, they made him an Offer of the Crown, which he accepted; but much Blood was ſhed to maintain him in it afterwards. The King of *Portugal* is an abſolute Monarch, and his Crown hereditary. The Civil Government of *Portugal* and *Spain* have a great Reſemblance; for the *Portugueſe* endeavour to imitate their Neighbours in all public Affairs.

REVENUES.] The King of *Portugal*'s Revenues ariſe chiefly from the Goods exported and imported: The whole clear Revenue, upon a moderate Computation, is about 1,200,000*l. Sterling*.

FORCES.] The Forces of the King of *Portugal*, according to the beſt Account, do not amount to 20,000; nor can they well be thought to man and pay 30 Men of War of the Line.

If

If they have this Number of Ships, a Squadron of *English*, or *Dutch*, of half the Number, would not be afraid to engage them. They ſerve chiefly for Convoys to their *Braſil* Fleets, and are very often uſed as Merchant-ſhips to import Goods or Treaſure from their foreign Settlements.

RELIGION.] The Tenets, groſſeſt Errors and Corruptions of the Church of *Rome* are embraced by the *Portugueſe*, who, like the *Spaniards*, are exceedingly devoted to the Clergy.

CUSTOMS.] The Cuſtoms are in a manner the ſame with thoſe in *Spain*.

CURIOSITIES.] In a Lake on the Top of the Hill *Stella* in *Portugal* are found Pieces of Ships, tho' it be diſtant from the Sea more than twelve Leagues. Near to *Roja* there is a Lake remarkable for its rumbling Noiſe, which is commonly heard before a Storm, and that at the Diſtance of fifteen or ſixteen Miles. About eight Leagues from *Coimbra* is a Fountain, which ſwallows up, or draws in, whatſoever Thing only touches the Surface of its Waters; an Experiment of which is often made with the Trunks of Trees.

Of FRANCE.

fines, &c. and from the high Duties impoſed on all Proviſions brought into *Paris*, ariſe Fifteen Millions *Sterling*, and upwards, annually, to the Government. I cannot forbear mentioning thoſe violent Methods ſometimes practiſed by the *French* Court, in order to raiſe Money, to ſupport her Projects and vaſt Armies; which are, raiſing the Value of the Coin, and compelling the People to take Paper for their Money, and then compounding with them to take Half, or perhaps a Quarter, of their reſpective Debts, when they come to be paid: And it is ſuppoſed, that the King makes as much by theſe oppreſſive Methods as the above annual Revenues.

FORCES.] The Armies of *France* were never ſo numerous as in the Reign of *Lewis* XIV. In the War which preceded the Peace of *Utrecht*, they amounted to near 400,000 Men; and, 'tis ſaid, they are not much leſs at preſent, when the Regiments are compleated. *Land Forces.*

RELIGION.] The eſtabliſhed Religion in *France* is that of the *Roman* Catholic; but the *Gallican* Church pretends to enjoy greater Liberties and Privileges, and to be leſs ſubject to the See of *Rome*, than any other Chriſtian State of that Communion. The Nation is divided into two great Parties, one of them zealous in defending the Rights of the *Gallican* Church againſt the Encroachments of *Rome*, and the other no leſs zealous in aſſerting the Pope's Supremacy. The Proteſtants (commonly called *Huguenots*) were formerly allow'd the public Profeſſion of their Religion, by ſeveral Edicts granted by the *French* Kings: But the Repeal of theſe reſpective Edicts occaſioned Civil Wars; and, at laſt, *Lewis* XIV. ordered all their Churches to be deſtroyed, and violently proſecuted the Proteſtants; which forced great Numbers to leave the Kingdom, and ſeek for Shelter in foreign Parts.

CUSTOMS.] The uſual Diverſions of the *French* are, either Plays, Gaming, Walking, or Taking the Air in Coaches. Their Opera's in *Paris* are fine, and the Muſic admirable. The *Tuilleries*, where Company walk in the delightful Gardens of that Palace, are very beautiful.

The *French* do not eat that Quantity of Fleſh that we do, nor do they often dreſs it in the ſame Manner: Soops, Fricaſſées, Ragouts, and Haſhes, diſguis'd with Onions, Herbs and Spices, are preferred before whole Joints boil'd or roaſted. They hang up their Meat alſo before it is dreſs'd, till it is ſo very tender, that *Diet.*

that an *Engliſhman* would think it fit for the Dunghil. But if the *French* eat leſs Meat than we do, they are perfect Devourers of Bread, which is generally exceeding light and good. They have alſo great Variety of Wines, which are their ordinary Drink, and are ſuppoſed to contribute to that Sprightlineſs and Vivacity ſo remarkable in the *French*. Cyder is pretty much drank in the Northern Parts of *France*, which yield little or no Wine. This Nation is much more extravagant in their Dreſs than in Eating and Drinking. An *Italian* Painter, being deſired to draw a *Frenchman*, repreſented him with a Pair of Sheers and a Piece of Cloth, intimating, that he was ever cutting out ſomething new. This Levity in Dreſs is deſpis'd by their neareſt Neighbours the *Italians*, *Dutch*, and *Spaniards*, who ſeldom alter the Faſhion of their Cloaths.

Dreſs.

Of ITALY.

ITALY is compos'd of ſeveral independent States, which we ſhall therefore mention ſeparately, and then ſay a few Words of the Whole.

vernment is lodg'd in the Senate, ſubject to the Con-
l of the Emperor. Revenues about 300,000 *l.* The
ces that can be raiſed are near 30,000. 7. *Mantua*,
chy. Government under the Emperor. Revenues about
000 *l.* 8. *Modena*, Dutchy. The Revenues of this Duke,
is abſolute, amount to near 100,000*l.* 9. *Parma*, be-
s to the Infant Don *Philip* of *Spain*. Revenues near
,000 *l.* 10. *Venice*. The *Venetian* Government is lodg-
n the Nobility; but conditionally committed to the Doge,
keeps this Poſt for Life. Revenues are 1,200,000 *l.*
ces, 24,000. Navy, 30 Men of War, and 100 Gallies.
Tuſcany: divided into 1. the *Florentine*; 2. the *Piſan*; 3.
Siennois. Subject to its own Duke. Revenues are 500,000*l.*
ces, ſmall. Navy, 12 Gallies. 12. *Lucca*, Republic, to
in. 13. *Delli Preſidii*, to *Spain*. 14. *Piombino*, to *Spain*.
S. Marino, Republic. 16. *Pope*'s Dominions. Government
bſolute as any in *Europe*. The Revenues of his Holineſs
very conſiderable. Forces, ſcarce worth Notice. Navy,
ut 20 Gallies. 17. *Naples*. *Naples* and *Sicily* were both gi-
to Don *Carlos*, with the Title of King, in the Year 1736.
Revenues, 1,000,000 *l.* Forces, about 20,000. Navy,
ut 20 ſmall Men of War. 18. *Sicily*, which lies in a very
m Climate, but healthful Air, being refreſh'd with cool
ezes from the Seas and Mountains. There is not a
ntry in *Europe* whoſe Hills and Plains are more fruitful
thoſe of this Iſland, which has now the ſame Sovereign
Naples. 19. *Corſica*. 20. *Malta*, (ſubject to its own
nd Maſter) is a ſmall Iſland, about 20 Miles in Length,
10 in Breadth, nearly of an oval Figure; and of a white
Rock, covered with a Foot of Earth, or thereabouts.
Air is generally clear and healthful, but exceſſive hot,
n it is not refreſh'd with cool Breezes from the Sea; the
fruitful enough. The Iſland is ſtock'd with looſe Women
Greece, who reſort hither to accommodate the unmarried
ghts, and others who deſpiſe a conjugal Life. Their
guage is a barbarous *Arabic*.

CLIMATE.] The Air of *Italy* is generally pure,
perate, and healthful, except in the *Campania* about *Rome*,
re it is very unhealthful from *June* to *September*; and
n the *Appennine* Mountains it is exceeding cold; on the
th Side of them, eſpecially the South of *Naples*, the Heats
troubleſome; the North Side of them is more healthful,
ell as cooler, than the Provinces on the South; but here
are ſome unhealthful Spots.

TRADE.] *Italy* takes from *England* Broad-cloth, ells, Bays, Druggets, Calimancoes, and divers other S Tin, Lead; great Quantities of Fiſh, as Pilc Herrings, Salmon, *Newfoundland* Cod, &c. per, and other *Eaſt India* Goods. The modities *England* takes from them, are Raw, Throw Wrought Silk, Wine, Oil, Soap, Olives, ſome Dyers Anchovies, Marble, &c. Formerly we received a co able Balance from them; but the *French* now ſupplying with very great Quantities of Woollen Manufactures, a having got Part of the *Newfoundland* Trade, and as w port great Quantities of Thrown and Raw Silk from t to carry on our Manufactures, it is thoug Balance now againſt us is conſiderable. Commodities exported out of *Italy*, into Foreign Parts, are chiefly Corn, Wine, Silks, Velvets, Taffaties, Grograms, Fuſtians, thei Manufactures; Gold Wire, Alum, Armour, Glaſſes, &

Trade with England.

Trade with other Countries.

CHARACTER.] The *Italians* excel in a complaiſant, ing Behaviour to each other, and Affability to Fore obſerving a Medium between the Levity of the *Frenc* the ſtarch'd Gravity of the *Spaniards*, and are by [illegible] ſobereſt People that are to be found in the Chriſtian

Bridge, whoſe Ruins are ſtill viſible near *Port Angelo*, ſo much reputed formerly, that, by a Decree of the Senate, none of the meaner People were ſuffered to tread upon the ſame: Baths of *Antoninus Pius*, which were of prodigious Bigneſs; thoſe of *Alexander Severus*, the magificent Ruins whereof are near the Church of St. *Euſtachio*: The Pillar erected by *M. Aurelius Antoninus* the Emperor, in Honour of his Father *Antoninus Pius*, being as yet 175 Foot high; another Pillar in Honour of *Trajan*; another in Honour of *Julius*, upon his Naval Victory over the *Carthaginians*; to theſe add the two Obliſks formerly belonging to the famous *Circus Maximus*, begun by *Tarquinius Priſcus*, augumented by *J. Cæſar* and *Auguſtus*, and adorn'd by *Trajan* and *Heliogabalus*; add the three Pillars of admirable Structure, which formerly belong'd to the Temple of *Jupiter Stator*, built by *Romulus*, upon his Victory over the *Sabines*: The Ruins of *Templum Pacis*, built by *Titus Veſpaſian*, adorn'd with ſome of the Spoils of the Temple of *Jeruſalem*: Laſtly, the very Plate of Braſs, on which the Laws of the Ten Tables were written, is ſtill to be ſeen in the Capitol. In the Kingdom of *Naples* are the Remains of a fair Amphitheatre, and *Cicero*'s Academy, near *Puzzuolo*; alſo, between this Place and *Baiæ*, are the Arches and Ruins of that prodigious Bridge, being three Miles long, built by *Caligula*. The Ruins of *Nero*'s Palace, with the Tomb of *P. Virgilius Maro*, in the Gardens of S. *Severino*, near the Entrance of the Grotto of *Pauſilipus*, near *Naples*; which Grotto is a large Cartway, about a Mile long, cut under Ground quite thro' a Mountain. To theſe we may add that Prodigy of Nature, the terrible Volcano *Veſuvius*, about 7 Miles from the City of *Naples*. The very Stone upon which *Julius Cæſar* ſtood, when he made an Oration to his Men, perſuading them to paſs the *Rubicon*, and advance ſtrait to *Rome*, is to be ſeen at *Rimini*. Amongſt the famous *Roman* Cauſeways, we may reckon that of *Flaminius*, reaching from *Rome* to *Rimini*, being five Days Journey, which employ'd the Soldiers during the Time of Peace.

Of GERMANY.

CLIMATE.] THE Soil of the *Netherlands* is, in general, ſo fertile, in Grain, Roots, and many Sorts of Fruits, that 'tis hardly to be parallel'd by any Spot of Ground in the ſame Climate. Towards the North of *Germany* it is very cold in Winter, but in the Southmoſt Provinces the Air is very temperate; and the Soil of *Germany*, in general, is very fertile. The Air of *Hungary* is, by many, reckon'd very unhealthful; which is chiefly occaſioned from the great Quantity of mooriſh Ground, and the many Lakes, with which this Country abounds. However, the Soil, in general, is very fruitful in Corn, and various Sorts of pleaſant Fruits, and alſo affords excellent Paſturage. *Hungary* produces valuable Mines of Copper, Iron, Quickſilver, Antimony, and Salt.

GOVERNMENT.] The Power of the *German* Emperors hath not been at all Times the ſame: For *Charlemain*, who laid the Foundation of this Empire, enjoy'd great Part of *Germany*, *France*, and *Italy*, of which he was abſolute Monarch, and took the Liberty of diſpoſing his Dominions to his Succeſſor at his Death, as many ſucceeding Emperors did afterwards. The firſt Occaſion of electing a King of the *Romans*

axes, make Alliances among themſelves, and alſo with States, provided they do not tend to the Prejudice of npire, raiſe Fortifications, and make Peace or War, ſome Reſtrictions. Beſides theſe Electors, there are other Princes who exerciſe a Sovereign Power over n their own Dominions. The General or Aſſembly of the Empire, conſiſts of the *Diet.* s, Eccleſiaſtical Princes, Secular Princes, preſentatives, or Deputies, of the Imperial or Free Cities, which are a kind of little Commonwealths: This great omprehends above 300 different Sovereignties, which : Subdiviſions of the Nine Circles of the . The Authority of the Emperor over *Emperor's Prerogatives.* ates conſiſts, 1. In preſiding at the Im- Diets, and in having a Negative Voice . 2. In that all the Princes and States of y are oblig'd to do him Homage, and ſwear Fidelity 3. That he, or his Generals, have a Right to comhe Forces of all the Princes of the Empire, when unether. 4. That he receives a kind of Tribute from all inces and States of the Empire, called the *Roman* . 5. That he can enfranchiſe Cities, inſtitute Uni-, and the like; and is the Fountain of Honour in his ions. But his Imperial Majeſty has not the Power of War or Peace, or of levying Taxes, without the Conthe Electors, and other Princes of the Empire; neither make Laws, or ſuſpend them, without Conſent of the or Aſſembly of the States. Each of the n Cantons of the *Switzers* forms a Republic *Government of the Switzers.* but all are leagued together, and conſtihat is called the Commonwealth of the , or the *Helvetic* Body, from their ancient *Helvetii*. The Government, in ſome of the Cantons, ocratical, and, in others, Democratical: The Seven ratical Cantons are thoſe of *Zurich*, *Bern*, *Lucern*, *Friburg*, *Soleure*, and *Schafhauſen*; the other Six are ratical.

ENUES and FORCES.] As to the Forces which the ſerinces and Dominions of the Empire are, by their Reor Taxes, able to maintain, they are computed to : to upwards of 400,000 Men, whereof near 260,000 ally kept in Pay in Time of Peace. As the Product, or Trade of *Switzerland*, *Of Switzerland.* nſiderable, the public Revenues are not But, as they are very frugal, they lay up ng every Year; which, in a long Tract of Time, furniſhed

niſhes them with a conſiderable Treaſure. Standing Fo
have ever been thought inconſiſtent with the Welfare of t
Republics, ſince their firſt Inſtitution; but there is no-wh
in *Europe*, a better regulated Militia: With theſe they h
from time to time, maintain'd their Liberties againſt all the
tempts of the Houſes of *Auſtria*, and *Fre*

Of Pruſſia. The Addition of *Sileſia* to the King of *Pru*
Dominions, is a very conſiderable Acquiſiti
and this Prince may now maintain upwards of 50,000 M
for it has been calculated, that, before this Conqueſt, he c
maintain 40,000 Men and upwards.

RELIGION.] The Laws of the Empire give free Tol
tion to the public Exerciſe of the *Popiſh*, *Calviniſt*, and
theran Profeſſions. The Doctrine of *Calvin*

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Territories belonging to the Elector of *Bran*
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In Hungary. ſtill adhere to the *Popiſh* Religion. The preva
Religion in *Hungary* is that of the Churc
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and beſides theſe there are moſt Sorts and Sects of Chriſti
as alſo many *Jews* and *Mahometans*.

CUSTOMS.] Hunting the wild Boar, or Deer, is the S

turally wet, yet the induſtrious Inhabitants do ſo drain it
aſt Multitudes of artificial Canals, that the Ground is
e very fit for excellent Paſturage and Tillage. They em-
the greateſt Part of their Land in grazing of vaſt Herds of
. The natural Products of *Holland* are, chiefly, Butter
Cheeſe.

OVERNMENT.] The *United Provinces* are a Confederacy
any independent States; for not only every Province is
eign, and independent of any other Power, but there are,
very Province, ſeveral Republics, independent of each
r, and which are not bound by the Decrees, or Acts,
ie States of the Province, till ſuch Decrees are ratify'd
ach particular City, or Republic, which ſends Deputies,
epreſentatives, to the Provincial Aſſembly. But all theſe,
l together, make up one Republic, the moſt conſiderable in
World; which Republic is govern'd by the Aſſembly of
tates General, conſiſting of Seven Voices, each Province
ig One. As theſe States General can neither make
or Peace, enter into new Alliances, or raiſe Money,
out the Conſent of every Province; ſo neither can the
s Provincial determine theſe Things without the Conſent
ery Republic, or City, which, by the Conſtitution of the
ince, hath a Voice in the Aſſembly: Which ſhews, that
Provinces and Cities are not united by ſo ſtrong a Tye,
oſe who are govern'd by one Sovereign, except ſo far as
ſſity obliges them to keep together. This Commonwealth
to that Grandeur in the Space of Fifty Years, as to rival
ioſt formidable Powers in *Europe*; and to diſpute the Do-
on of the Sea even with *Britain*, which rais'd them from
urity.

RADE.] There is not a Nation under the Sun, where
'eople apply themſelves with more Diligence to all man-
f mechanic Arts, than the Inhabitants of this Country.
Manufactures formerly peculiar to other Countries are
almoſt brought to Perfection; not ſo much by the Inge-
of the *Dutch*, but, in Imitation of ancient *Rome*, this
diſtreſs'd People invited all others, in the like ſhatter'd
lition, to join them, and ſet up the ſame Employments as
carried on in their reſpective Countries. In *Harlem*
make the fineſt Linen, and give it ſo pure a White,
hey bring it from all the reſt of the Provinces, and even
Germany, and other foreign Countries, to bleach it here:
his Place are alſo manufactured Fine Silks, Gauzes,
ſe Flower'd Velvets, Gold and Silver Brocades, and
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and Camblets; but ſtill inferior to thoſe of *Britain*, or they would not purchaſe our Woollen Manufactures to export to other Nations. Their Wool they have from *Spain*, *Germany*, and *Turkey*: Nor are the Silk Manufactures of *Holland* ſo good as thoſe of *France* or *Italy*; but being cheaper, they go off better. As to the Navigation of this mighty State, it is frequently ſaid, that the Number of large Ships, and Veſſels of Burden, is nearly equal to that of *England*; for, to the *Baltic*, it is computed, the *Dutch* employ a Thouſand more Ships than the *Engliſh*; but this is balanc'd by the Number of Ships we ſend to our Plantations in *America*, where the *Hollanders* have little or no Trade; but, however, in every other Country almoſt, whither the *Engliſh* and *Dutch* trade, more of our Ships are found than of the *United Provinces*: And, upon a late Computation, the Quantity of Shipping belonging to the *Engliſh*, amounts to 930,000 Tons; and to the *Dutch*, 900,000 Tons. The Trade of the *United Provinces* with the *Britiſh* Iſles is very great: From *England*, particularly, they import Broad-cloth, Druggets, Long-ells, Stuffs of many Sorts, Leather, Corn, Coals, and ſomething of almoſt every thing that this Kingdom produces; beſides all Sorts of *India* and *Turkey* re-exported Goods, Sugars, Tobacco, Rice, Ginger, Pitch and Tar, and ſundry other Commodities

are kill'd, a Seventh Part of the Price; 9. for every ıed Beaſt, above three Years old, Three-pence per Month; upon all Farms and Lands, One Pound in Sixteen; 11. upon), Eleven Shillings the Barrel; 12. upon Houſes, the ıth-part of the Rent. In ſhort, there is not that Thing :e in the whole Country but ſome Duty or other is laid ı it. Their extraordinary Taxes, in Time of War, are, 'oll-money, which is uſually Twenty-pence *per* Head: himney-money, Twenty-pence every Hearth: Or, 3. d-tax, being Ten Shillings for every Hundred Pounds *per* . The conſtant Charges, or Taxes laid upon them, to nd their Country againſt the Seas and Floods, amount to y Pounds *Sterling* for every Rod of Sea-dyke; and, againſt Rivers alſo, the Charge of maintaining the Banks is very ıt: But the greateſt Charge of all is the Draining the ıntry, when it is overflowed, and their Dykes broken ıugh, as they frequently are.

'ORCES.] The Land Forces conſiſt of 25,000 Men, ıpos'd of *Switzers*, *Scots*, and other Foreigners, as well ıational Troops. To the Standing Forces we may add the ›ops they are obliged to keep in the Barrier Towns of the *?rian Netherlands*. I ſhall not pretend to gueſs what Forces *United Provinces* are able to maintain; but, from their exive Commerce, Riches, and Number of People, we may, reſume, conclude, that there are not many Kingdoms in *ope* able to equip out larger Fleets, or more numerous nies, than the States General.

'ELIGION.] The *Calviniſts* are the eſtabliſh'd Church; no Country in *Europe* can boaſt of more Religions ı this State; for here all Sects and Parties, in the open feſſion of their reſpective Tenets, are tolerated for Tradſake; and yet 'tis ſaid that no Part of Chriſtendom is leſs gious.

'USTOMS.] Their uſual Way of Travelling is in Trecht-ıtes, or cover'd Boats, drawn by a Horſe, at the Rate of ree Miles an Hour, for which the Fare does not exceed enny a Mile, and you have the Conveniency of carrying ortmanteau or Proviſions, ſo that you need not be at any ›ence at a Public Houſe by the Way. A Perſon is not in leaſt expos'd to the Weather in theſe Veſſels, and can ſcarce any Motion; and a Paſſenger may read, or divert himſelf, ın his Journey as he thinks proper; and there is ſcarce 'own to which one may not go this Way every Day, and, if e a conſiderable Place, almoſt every Hour, at the Ringing a Bell; but they will not ſtay a Minute afterwards for a Paſſenger,

Paſſenger, tho' they ſee him coming. The Natives are very dextrous at Skating; and, when the Rivers and Dykes are frozen up, both Men and Women ſkate from Place to Place, upon their Buſineſs: It is incredible how ſwift ſome of them move in their Skates; no running Horſe, it is ſaid, can keep Pace with them. When the Snow is upon the Ground, and frozen over, young Gentlemen and Ladies appear abroad in the moſt magnificent Sledges; each Sledge is drawn by a Horſe, decked with rich and glittering Harneſs; in theſe they run Races upon the frozen Snow: Great Numbers of theſe being ſeen in the Streets together, eſpecially at *Amſterdam*, make a very beautiful Shew.

Of DENMARK.

THERE are a great Number of Iſlands on the Coaſt of *Norway*, and others belonging to that Kingdom, at a Diſtance from it; the moſt conſiderable of which is *Iceland*, the Northern Part of which lies under the Arctic Circle. Its Mountains are always covered with Snow.

Denmark.

CLIMATE.] The North Part of *Denmark* is ſaid to be very cold, and not very wholſome, eſpecially near *Copenhagen*, which is ſuppoſed to proceed from its low Situation and frequent Fogs. There is ſcarce

ıs; which, in that Part of the World, will go near as hree times that Sum with us, conſidering the Cheapneſs ifions and Labour in theſe Countries.

IGION.] *Lutheraniſm* is the eſtabliſhed Religion in *rk*, and no other Denomination of Chriſtians are tole- The eſtabliſhed Religion in *Norway* is the s in *Denmark*, only that, on the Borders *In Norway.* *land*, they differ but very little from mere ns. The Inhabitants of *Iceland*, who own *In Iceland.* nce to the *Daniſh* Crown, are generally the Religion with the *Danes*; but the uncivilized Natives, ommonly abſcond in Dens and Caves, ſtill adhere to ncient Idolatry. Alſo in *Wardhuys*, or *gian Lapland*, the Natives are generally *In Lapland.* ſtill, tho' they are uſually denominated ns; and, by the Innocence of their Lives, perhaps to be ranked in the firſt Claſs, but ſeem to have very d Notions of its Doctrines.

TOMS.] The *Danes* in their Funerals are *Of the Danes.* ng magnificent; and it is not uncommon dſit a Corpſe in a Vault, in or near the , many Months together, in order to make Prepara- ſolemnize the Burial with the greater Pomp. The poor indeed, are buried with leſs Ceremony; but even they nded to their Graves by a Set of Mourners, hired by 'ariſh for that Purpoſe. Holidays are obſerved as ſtrict- *ndays*; and, in the time of Divine Service, the Gates *nhagen* are ſhut. It is cuſtomary with the *Danes* to be ted ſeveral Months and Years, and live in the moſt in- Familiarity, before the Marriage is ſolemnized at , but then theſe Contracts are very ſolemn, before .

aplander, when he intends to marry, looks *Of the Lap-landers.* a Maid well ſtock'd with Rain-deer; for : Cuſtom in *Lapland*, for Parents to give children, as ſoon as they are born, ſome Rain-deer, for ever after, with all their Increaſe, belong to the n. The more Rain-deer a Maid has, the ſooner ſhe pect a Husband; for *Laplanders* do not regard Beauty, Qualifications as are valuable to others. It is natural as live in barren Countries, to be moſt ſolicitous for ıbſiſtence, which becauſe the Rain-deer chiefly afford they look upon them as their greateſt Riches, which ſt ſecure them againſt Wants. The poorer Sort are : to marry a Man's Daughter, who lives in a conve-

nient

nient Place for Hunting and Fiſhing. After a *Laplander* has pitched upon one he intends to marry, he, in company with two or three Friends, undertakes a Journey to her Father. Being come to the Hut, they are all invited in, except the Suitor, who ſtays for ſome time without, and paſſes away his Time in ſome trifling Employment or other, perhaps in cleaving of Wood, till at laſt he alſo is invited in; for, without an expreſs Invitation, it is looked upon as a great Piece of Rudeneſs for him to come in. After they have fortified themſelves with a Dram, the Spokeſman begins to declare his Suit, deſiring the Maid's Father to beſtow his Daughter in Marriage upon the young Man; and, if the Father conſents, that the young Man may pay his Reſpects to the Virgin, he goes directly out of the Hut to his Sledge, and puts on his beſt Apparel; after which they ſalute with a Kiſs, and not only preſs their Lips, but likewiſe their Noſes together, otherwiſe it would not paſs for a true Salute. After this, he makes her a Preſent of a Rain-deer's Tongue, and the like, which ſhe refuſes to accept in the Preſence of others; but, being ſecretly called aſide, without the Hut, if ſhe accepts of the Preſent, the Suitor begs the Favour of her to let him ſleep near her in the Hut, which if ſhe grants, the Marriage is as good as concluded; but if ſhe refuſes, ſhe throws the Preſents at his Feet.

higheſt Mountains, and likewiſe deſcend from the Top of theſe ſteep Mountains down to the Bottom, without any Danger of Falling. This ſeems next to an Impoſſibility; but I find it aſſerted by *Rheen*, and quoted by *Scheffer*. The *Laplanders* travel in Sledges during the Winter Seaſon; he who ſits in it governs the Rain-deer with a ſingle Halter, which does not paſs through the Mouth, but is only faſtened to the Head and Horns; this he holds in his Right-hand, with a Stick at the End, and throws it ſometimes on the Right, and ſometimes on the Left-ſide of the Rain-deer, which turns to that Side where the Rope or Halter twitches. The Sledge, being of a ſemicircular Figure at the Bottom, is continually inclining to one Side or other, ſo that it wants a conſtant Balance, which muſt be done partly by the Body, and partly by the Help of the Hand of him who ſits in it, for fear it ſhould overthrow in the ſwift Courſe.

Of SWEDEN.

CLIMATE.] THE Air of this Country is very cold; but, if not too near Lakes or Marſhes, ſo pure and wholſome to breathe in, that many of the Inhabitants live to a great Age. During the Winter, which in moſt Parts continues ſeven Months, and towards the North, the whole Country is covered with Snow a Yard or two thick, and the Lakes, Seas, and Rivers are all frozen up. The Air in the Northern Parts is ſo exceeding ſharp, it is ſaid, that Water ſprinkled with one's Hand, will freeze before it comes to the Ground; and it is no uncommon thing, to find People who have loſt their Noſes or Fingers by the extreme Cold; but the Snow is no ſooner melted, than we ſee, on a ſudden, Part of the Earth covered with green Herbs and Flowers. The Soil is not very fertile in Corn; but that Diſadvantage is recompenſed with pretty good Paſturage.

GOVERNMENT.] This Kingdom is very ancient, and was formerly elective; but after various Turns of Fortune, became hereditary under the Reign of *Guſtavus* I. But it appears at preſent, that the *Swediſh* Nobility and Gentry have of late not only fully recovered their ancient Liberties, but the States have inveſted themſelves with ſovereign Power, and made their King entirely dependent on them; and *Sweden* may now be look'd upon rather as an Ariſtocracy than a Monarchy. Where a Gentleman or Nobleman commits a capital Crime, he is ſhot to Death. By the Laws of *Sweden*, the Father's Eſtate, whether hereditary or acquir'd, is divided among his Children,

every

every Son having an equal Share in it, and a Daughter half
much as a Son.

REVENUES.] The public Revenues of *Sweden* arise, eith
out of the demesne Lands of the Crown, or from the Custom
the Coin, Copper and Silver Mines, Tythes, Poll-mone
Fines, stamp'd Paper, and other Duties on Proceedings
Law; all which are computed to amount to a Million *Sterlin*
whereof the Customs produce about a Fourth-part, and t
Demesne Lands a Third.

RELIGION.] The *English* assume the Honour of planti
the Gospel among the *Swedes*, in the Beginning of the nin
Century. The Reformation was begun in *Sweden* in t
Reign of *Gustavus Erickson*, at the Beginning of the sixteen
Century, who promoted it, as well upon politic as religio
Views. The Clergy, in general, were his Enemies, and e
ceeding rich, which were two very strong Inducements to sei
their Lands, and unite them to the Crown; and this he a
compliſh'd in his Reign, leaving the Clergy but a slender Mai
tenance. *Lutheranism* prevails here; nor will they suffer ar
other Denomination of Christians, whether Natives or Fo
reigners.

CUSTOMS.] People of Condition of either Sex, are seldo
married before Thirty, because their Parents, perhaps, com

e Place of Manure, rendering the Soil ſo fruitful in the Middle
id Southern Parts, that the Snow is no ſooner melted, than,
a ſudden, the Earth is covered with green Herbs and
lowers, and the Corn is ready for reaping about two Months
ter it is ſown. Travellers relate that, in the Heart of *Moſ-*
vy, the Summer Heats are almoſt as troubleſome as the Win-
r's Cold; that, in the Summer-time, the Sun, raiſing the
apours in the Lakes, and marſhy Grounds, about *Petersburg*
Lat. 60. occaſions Tempeſts of Thunder and Lightning al-
moſt every Day, and that the Heat is then as troubleſome as
ne ſevere Cold in Winter.

GOVERNMENT.] The Crown of *Moſcovy* is hereditary,
nd the Government truly deſpotical: The Lives and Eſtates
f the Subjects are wholly at the Diſpoſal of the Sovereign.

FORCES.] The *Moſcovites* have very near 120,000 re-
ular Troops, exercis'd and diſciplin'd after the modern Way,
ommanded either by Officers which have been invited into
heir Service from Abroad, or ſuch as have been taken out of
he Nurſery of the Guards, wherein the Czar, to induce
thers to imitate him, ſerv'd himſelf, firſt as a Drummer, then
'orporal, and afterwards Serjeant, till he gradually roſe to be
'aptain, appearing at certain Times at their Head, and exer-
ſing them himſelf. The *Ruſſians* imagin'd, that he did
is only for his Diverſion, and the ancient Troops of the
ingdom ſeem'd delighted with the Performance of their
'erciſes: Whereupon this little Company (which conſiſted
'y of Fifty Men) grew into ſeveral Regiments, and became
Match for the ancient Troops, which was not taken notice
by them till it was too late.

RELIGION.] The Religion of *Moſcovy* is that of the
trine of the *Greek* Church. Chriſtianity was firſt intro-
d among them about the Year 989, though, according to
Tradition, St. *Andrew* firſt planted the Goſpel in this
ıtry.

USTOMS.] When any Perſon makes a Viſit, on enter-
is Friend's Houſe, he firſt looks about for the Saint, and,
g diſcover'd it, makes a low Reverence towards the
, and, if his Devotion be very warm, falls on his Face
Ground before it, croſſing himſelf, and ſaying, *Lord,*
Mercy upon me; after which he turns about, and ſalutes
after of the Family, and the reſt of the Company; and
dy preſents him with a Dram, and ſuffers him to kiſs
eek; after which it was cuſtomary for her to with-
ınd appear no more during the Entertainment: But
: Czar introduced the Cuſtom of Ladies converſing
more

more familiarly with the Gentlemen, by which he entirely won the Hearts of the *Ruſſian* Dames.

CURIOSITIES.] The ſtrange Sort of Melon, found in the Southern Parts of this Country, may be reckon'd as one of the chief Rarities: It reſembles a Lamb, and its Heat conſumes all the Herbs within its Reach; as the Fruit ripen, the Stalk decays, and is covered with a Subſtance exactly like Wool, ſhort and curling; the Skin being dreſs'd as Tanners uſually do the fleſhy Side of Lamb-ſkins without taking off the Wool, no Perſon can diſtinguiſh between the Skin of this Vegetable (if we may allow it to be ſuch) and that of a common Lamb. The *Moſcovites* uſe the Skin of this Thing, inſtead of Furs, for lining of their Veſts. The ſtately Church, in the City of *Moſcow*, called the *Jeruſalem*, ſeem'd to *John Baſilides* I. then Czar, ſuch an extraordinary Pile of Building, that he ordered the Eyes of the Architect to be put out, that he might never contrive or behold its Fellow.

Of POLAND.

CLIMATE.] THE Air of this Country is, in general, temperate and healthful, but exceſſive cold

conſtant Oppoſition, and the Provocations they meet from the *Lutherans* and *Calviniſts* among them, and in Neighbourhood. In *Pruſſia*, and in *Courland*, particu- the Majority of the Inhabitants are *Lutherans*; but the of *Poland* being an Overmatch for *Pruſſia*, they have frequently tempted to encroach upon the poor *Luthe-*

STOMS.] At an Entertainment the *Poles* lay neither es, Forks nor Spoons, but every Perſon brings them with and they are no ſooner ſet down to Table, but all the s are ſhut up, and not open'd till the Company go , and the Plate is taken Account of; for their Footmen ceeding light-finger'd. 'Tis ſaid to be no uncommon g to ſee a Gentleman, at one of theſe Feaſts, give his nt Part of his Meat, which he eats as he ſtands behind and to let him drink out of the ſame Cup with him. tho' there is uſually great Plenty of Proviſions ſerv'd up, nuch left after the Entertainment is ended, yet very little urn'd to the Family, but the Gentlemens Servants ſeize is left; and they have a Napkin on Purpoſe, to carry he Sweet-meats for their Ladies. After Dinner Bum- ure freely taken off, as in *Moſcovy*; nor will they eaſily e any Perſon from pledging them. The uſual Way of elling is on Horſeback; a *Poliſh* Gentleman will ſcarce a Stone's Throw in a Town, without his Horſe and age. There are very few Inns upon the Roads; but, e of Neceſſity, or where there are but poor Accommo- ns, the *Poles* are ſo extremely hoſpitable, that, upon ap- g to the Lord of any Village, he will ſupply the Tra- with Refreſhment *gratis*. Their Exerciſes are Hunt- and Feats of Horſemanſhip, on which they value them- much. Leaping, Vaulting, and Jumping, are alſo much ere; and Dancing is a favourite Diverſion.

Of TURKY in Europe.

ERNMENT.] THE *Turkiſh* Emperors are reſtrain'd by no Laws or Compacts, their Power limited, and they look upon the Country as well as eople to be their Property, and every Man's Life and ne in the Empire to be at their Diſpoſal. If any Vice- or Baſſa, is charged, or but ſuſpected, of Diſloyalty or nduct, there ſeldom needs any further Conviction, it is ich the Intereſt of the Sovereign to ruin him, all his For-

tune devolving on the Crown: He is ſeldom acquainted with the Nature of the Offence, or the Names of his Accuſers; but, without giving him the leaſt Opportunity of making a Defence, a Capigi is diſpatched, with an Imperial Decree, to take off the unhappy Baſſa's Head. The Baſſa receives it with the higheſt Reſpect, putting it to his Head, and, after he has read it, ſays, *The Will of God and the Emperor be done*, or ſome ſuch Expreſſion, teſtifying his entire Reſignation to the Divine Will, and that of their Prince. Then he takes the Silken Cord, which the Capigi has ready in his Boſom; and having tied it about his own Neck, and ſaid a ſhort Prayer, the Capigi's Servants throw him on the Floor, and, drawing the Cord ſtrait, ſoon diſpatch him; after which his Head is cut off, and carried to Court, and ſhewn the Sultan. In general their Laws are equitable enough, if they were duly executed; but there is no Place in the World, where Juſtice is more frequently bought or ſold; and tho' Bribery be ſo often practiſed, there is no Place where it is more ſeverely puniſhed, if the Sultan happens to be an active Prince, and concerns himſelf to inquire into the Conduct of his Officers.

Seraglio. The Grand Seignior's Seraglio, at *Conſtantinople*, is rather a Collection of Palaces and Apartments, added to one another, than one ſingle Palace.

ration of Affairs intirely in his Hands. This Statef-
ook'd upon to be much more ſecure in Time of War
Peace, eſpecially if he meets with but tolerable Suc-
the Troops ſeldom lie idle long but they mutiny,
aps demand the Heads of thoſe whom they imagine
emies: And we find theſe Sultans ready to give up
iſter, and even every Favourite they have, rather than
Hazard on their Account. Adultery, on the Wife's
a Capital Crime, if the Huſband will proceed againſt
the Rigor the Law allows; and the Man who is
this Crime with another's Wife may, on the Spot,
by the injur'd Huſband.

DE.] *England* ſends to *Turky*, Cloth, Stuffs, Per-
, Haberdaſhers Wares, Coney-ſkins, Clock-work,
ad, and ſome Iron; and the *Engliſh* Merchants fre-
buy up *French* and *Liſbon* Sugars, and tranſport thi-
well as Bullion from *Cadiz*; all carried in our own

NUES.] To calculate exactly what Sums come into
n's Treaſure annually, is ſcarce practicable. As the
nent is arbitrary, the Court can, in Caſes of Neceſſity,
d the Purſes of every Subject; and it is not uncom-
hen the Treaſure is low, to borrow of the great Of-
ho are known to abound in Wealth; but it is ſcarce
rn'd again, in which they acquieſce without murmur-
their Maſter ſhould proceed to demand the Whole,
aps their Heads with it.

ES.] The Militia of the *Turkiſh* Empire is of two
he firſt have certain Lands appointed for their Main-
and the other are paid out of the Treaſury. Thoſe
e certain Lands amount to about 268,451 Troopers,
Men. Beſides theſe, there are alſo certain auxiliary
aiſed by the tributary Countries of this Empire; as
tars, *Walachians*, *Moldavians*, &c. who are com-
by their reſpective Princes. The Kan of the *Crim*
is obliged to furniſh 100,000 Men, and to ſerve in
when the Grand Seignior takes the Field; and the
of *Moldavia* and *Walachia* attend with about 6000 or
en each. In every War, beſides the above Forces,
great Numbers of Voluntiers, who live at their own
in Expectation of ſucceeding the Zaims and Tima-
Theſe Adventurers do not only promiſe themſelves an
they ſurvive, but are taught, that if they die in a
ainſt the Chriſtians, they ſhall go immediately to

Thoſe Forces which receive their Pay from the
are called the Spahis and Janizaries. The Spahis

are in Number about 12,000. The Janizaries are eſteem'd the beſt Soldiers in the *Turkiſh* Armies, and on them they principally depend in an Engagement; theſe amount to about 25,000 Men, who are quarter'd in and about *Conſtantinople*: They frequently grow mutinous, and have proceeded ſo far ſometimes as to depoſe the Sultan. Beſides the Janizaries of *Conſtantinople*, every Province of the Empire is fill'd with Foot Soldiers, who bear that Name, but theſe are not inroll'd with the others.

RELIGION.] The eſtabliſh'd Religion of *Turky* in *Europe* is that of the *Mahometan*, ſo called from *Mahomet* the Author of it. They hold the Doctrine of Fate, yet allow of future Rewards and Puniſhments; and that God Almighty will perſonally make every Man render an Account of his Actions; and that they ſhall be weighed in a Pair of Scales; and all thoſe, whoſe good Actions outweigh their evil ones, ſhall go inſtantly into Paradiſe; but on the contrary, thoſe whoſe evil Actions outweigh their good ones, ſhall go into Hell. Their Paradiſe is a Place of all manner of ſenſual Pleaſure, which true Muſſulmans, or Believers, are to partake of. But thoſe who are doomed to the Puniſhments of Hell, *Mahomet* aſſures us, will be tormented with unquenchable Fire, and boiling Water; and, being burnt and reduced

rs are kept in Repair in *Turky*, by the Contributions and abours of private People, who look upon it to be a Work f Charity, and highly acceptable to Heaven, to provide for ıe Neceſſities of the weary'd Traveller: Even thoſe who live y their Labour, and have nothing elſe to contribute, will end Part of their Time gratis in theſe Employments. Marage in *Turky* is of two Kinds, the one for Life, if there be o juſt Cauſe of Divorce, and the other temporary, and upon ch Conditions as the Parties can agree on. As to Conıbinage, or their Commerce with their Female Slaves, that ey breed up or purchaſe, and with whom no Contracts are ade, theſe are not reckon'd among the Number of Wives. f the firſt Sort of Wives, the *Turks* ſeldom take more than ıe, though they are allow'd four, unleſs upon the Account advancing themſelves by ſuch Matches; for, as theſe Vives are all equal, it ſeems almoſt impoſſible to avoid a erpetual Contention, where there are ſeveral of them in one ouſe. But a *Turk* uſually takes one of theſe to be Miſtreſs the Family; and, if their Fancy for Variety induces them take more Females to their Bed, they purchaſe ſome beautiıl Slaves in the Market, if there be none they like among ieir own. Theſe Concubines are far from attempting to val their Miſtreſs, though they ſhare with her in their laſter's Bed; but pay her the greateſt Reſpect, and wait upı her with uncommon Diligence. By a Sign, or a Nod, ıperceptible to Strangers, every thing is tranſacted in a amily without Noiſe and Contradiction. But if inſuperable verſions, and intolerable Jars, ſometimes happen, the *Turks* ıply the common Remedy of a Divorce. As to the ſecond ort of Wives, thoſe they contract with for a Time: This is ually done, where a Merchant or Traveller has Occaſion to ſide in ſome Place at a great Diſtance from home: In this aſe, the Terms are agreed on before a Magiſtrate, and the Woman is taken to his Bed with very little Ceremony, and ſmiſſed with leſs.

Of ENGLAND.

TO give a ſatisfactory Account of *Britain* and *Ireland*, would take up too much Room for the Brevity of our eſign. We have therefore choſen to be entirely ſilent on this ead, rather than preſent our Readers with an Account, hich muſt have been very imperfect. We have however ven a Liſt of the ſeveral Counties of *England* and *Wales*, with eir chief Towns, Square Miles, Diſtance and Bearing from ndon, and their Diſtance alſo from *London* in meaſur'd Miles.

Division of ENGLAND.	Square Miles.	Chief Towns.	Distance and Bearing from London.	Measur'd Miles.
Bedfordſhire	323	*Bedford*	40 N	47
Berkſhire	654	*Reading*	32 E	40
Buckinghamſhire	548	*Buckingham*	44 NW	60
Cambridgeſhire	708	*Cambridge*	44 N	52
Cheſhire	894	*Cheſter*	140 NW	182
Cornwall	1192	*Lanceſton*	172 W	214
Cumberland	1292	*Carliſle*	235 N	301
Derbyſhire	845	*Derby*	98 NW	122
Devonſhire	2385	*Exeter*	138 W	172
Dorſetſhire	959	*Dorcheſter*	100 SW	123
Durham	758	*Durham*	200 N	262
Eſſex	1540	*Colcheſter*	43 NE	50
Glouceſterſhire	994	*Glouceſter*	81 W	102
Hampſhire	1481	*Wincheſter*	54 SW	67
Herefordſhire	820	*Hereford*	100 W	130
Hertfordſhire	560	*Hertford*	20 N	22
Huntingdonſhire	306	*Huntingdon*	48 N	57
Kent	550	*Canterbury*	43 E	56
Lancaſhire	1420	*Lancaſter*	187 NW	233

ision f AND.	Square Miles.	Chief Towns.	Distance and Bearing from London.	Meaſur'd Miles.
ES.				
Iſle	248	Beaumaris	184 NW	241
ſhire	770	Brecknock	124 W	160
hire	646	Cardigan	162 W	214
enſhire	869	Carmarthen	175 W	228
nſhire	459	Carnarvan	200 NW	258
ire	509	Denbigh	160 NW	209
	198	Flint	148 NW	194
ſhire	670	Cardiff	126 W	163
hire	620	Harleh	160 NW	210
yſhire	695	Montgomery	122 NW	158
ire	520	Pembroke	195 W	254
e	385	Radnor	113 W	151
nds are,				
of Man	160	Caſtle Town	210 NW	
Wight	150	Newport	72 SW	
	43	St. Hilary	152 SW	
	50	St. Peters	145 SW	
	7		128 SW	
	3½		141 SW	

ASIA.

Of TURKY in ASIA.

.] THE Air of *Natolia* is very different; being in ſome Provinces very fine; in others very peſtilentious. It has been eſteemed a *Natolia.* iitful Country, when it was well culti- had ſeveral conſiderable Cities in it; but great Part ince lies unmanured at preſent, and the Towns in n other Parts of *Turky*. The Produce of *Natolia* ifts in Silks, Goats Hair, Twiſted Cotton, Cordo- eral Colours, Calicuts White and Blue, Wool for Tapeſtries, Quilted Coverlets, Soap, Rhubarb, eneed, Scammony, Opium, &c. The Soil is fer- ding with Oil and Wine, and moſt ain and Fruits. *Turcomania* is much *Turcomania.* with Mountains, eſpecially near the but in the Mid-land Valleys the Soil is fertile and oducing Wine, Corn, and Paſture in abundance.

Syria proper. The Air of *Syria proper* is healthful and very temperate, and the Soil deep, level, and fruitful, producing Corn, Grapes, Figs, Oranges, Lemons, Dates, Medicinal Herbs, Silk, and other valuable Commodities. The Soil and Climate of *Paleſtine* were incomparably fruitful and pleaſant, as we are inform'd in Holy *Paleſtine.* Writ; but at preſent it is ſo ill cultivated, that, except a few Figs, Pomegranates, Palm-trees, Oranges, and ſome Wines, which grow in the Valleys, there remains none of that antient Plenty. *Diarbeck* in general enjoys a good Temperature of Air, and the Soil *Diarbeck.* alſo is very rich and fruitful, capable of producing the Neceſſaries of Life in abundance, if properly *Eyraca, or Chaldea.* cultivated. The Soil of *Eyraca*, or *Chaldea*, or *Babylonia*, was anciently ſo fertile, that according to *Herodotus*, it yielded 200 fold and upwards. The Blades of Wheat and Barley were four Fingers broad, as the ſame Author affirms: And by *Pliny* it is ſaid of the *Babylonians*, that they mowed their Corn twice, and feeded it a third time, or it would be nothing but Blades. But tho' in general the Country was extremely fruitful, delightful, and healthful, yet, in ſome Places, it was cover'd with a ſlimy Matter, which the Overflowing of the Water, and the Nature of the Soil together produced in abundance: This ſlimy Matter, it ſeems

fatal Diſtempers on the Natives. *Curdiſtan* or *Aſſyria* is a very pleaſant and fruitful Country, diverſified with Hills and Valleys: The Hills are adorn'd with the fineſt Oaks, and great Variety of other Timber and Fruit-trees. The Valleys are well water'd, and bear excellent Grain where they are cultivated; but being under the Dominion of the ſlothful *Turk*, or, which is the ſame thing, being a frontier Country between *Turky* and *Perſia*, there is very little of it manur'd. However there are vaſt Flocks and Herds fed in this Country, the Owners living in Tents like the *Arabs*. Galls and Tobacco are the principal Produce of the Soil at preſent; but, it ſeems, it is fit for any thing, it being very deep: There are abundance of Vineyards; however they make no Wine, but dry their Grapes. *Curdiſtan, or Aſſyria.*

The Soil of *Mingrelia* is diverſified with Hills, Mountains, Valleys, and Plains, but over run with Woods, and but here-and-there cultivated. The natural Produce is but ſmall for want of Tillage; and tho' there are all kinds of Fruits that are found in *England*, yet, growing wild, they have little Taſte, and breed Diſeaſes. The Vine alone yields its Fruit to Perfection, tho' it be left to rear itſelf round the Bodies of Trees; and, did the People underſtand the true Art of making Wine, that of this Country would be the beſt in the World; for as it is, with their ordering, 'tis pleaſant to the Taſte, good in the Stomach, and of a ſtrong Body. This Country abounds with Water: Many Rivers fall down from Mount *Caucaſus*, which render the Ground very damp. Wheat and Barley, and ſome Rice, grow here, but in ſmall Quantities, and is only uſed by the better Sort. They have Beeves and Hogs in Plenty, Wild Boars, Stags, and other Veniſon, excellently good; as alſo Partridges, Quails, Pheaſants, and other Wild Fowl in Plenty: They have alſo Falcons, and even Eagles and Pelicans come hither from Mount *Caucaſus*; whence alſo they are ſometimes viſited by Lions, Leopards, Tygers, Wolves, and Jaccalls. *Mingrelia.*

The Soil of *Arabia Petrea*, too much like that of many other Parts of *Arabia*, chiefly conſiſts of ſandy Deſerts, craggy Mountains, and rolling Sands: But this Country is in ſome meaſure better cultivated in the inland Parts, and more travelled thro' on account of Trade. The Sea-coaſts and Banks of Rivers indeed afford a rich Soil, producing aromatic Plants, and delicious Fruits, as Aloes, Caſſia, Spikenard, Cardamum, Cinnamon, Pepper, Dates, Oranges, Lemons, &c. Frankincenſe, Myrrh, *Arabia Petrea.*

Myrrh, and other valuable Gums: They have great Plenty of Honey and Wax. The Air of this Country in the Summer is exceeding hot, eſpecially in the inland Parts, and towards the Eaſt; the Heavens being ſeldom or never overcaſt with Clouds.

Georgia. *Georgia* is a mountainous woody Country, which has protected it from abſolute Conqueſt. The Soil is very fertile in Grain; the Fruits are excellent, and of divers Sorts; no Place in *Europe* produces better Pears and Apples; nor are finer Pomegranates ſeen in any Part of *Aſia*. There are alſo abundance of Cattle, Veniſon, and Wild Fowl of all Sorts; alſo great Plenty of Fiſh. The Wine is ſo rich, that the King of *Perſia* has always of it for his own Drinking. Silk is alſo produced, but not in that Plenty Travellers talk of. The Air of this Country is generally very pleaſant, healthful, and temperate. *Chuſiſtan*, or *Suſiana*, enjoys ſo pure an Air, that, towards the Eaſtern Parts, the Stars ſhine with ſuch Luſtre, that one Man may known another very well by their Light: There are very ſeldom any Hurricanes or Tempeſts, and very little Thunder and Lightning; nor is it ſubject to Earthquakes. The Air, in the

Chuſiſtan, or Suſiana.

Iſland of *Rhodes* is very healthful, and the Country exceeding pleaſant, adorn'd with Trees and Herbage always green; and a Day ſcarce ever happens, it is ſaid, wherein the Sun does not ſhine upon them. Their Wines are much admir'd; and the Country affords ſuch Plenty of all Things beſides, which can render Life agreeable, that it gave Occaſion to the Fiction of Golden Showers. Indeed they do not abound in Corn, but then they are well ſupplied with it from the neighbouring Continent of *Natolia*. *Rhodes.*

The Iſland of *Lango* affords a pleaſant Proſpect as we approach it, being, for the moſt part, a fine level Country, but riſing gradually into Hills towards the Eaſt; from whence there fall ſeveral little Rivulets into the Plain, which make the Soil extremely fruitful. The Wines of this Iſland are much admir'd at *Rome*. Here are alſo great Plenty of Cypreſs and Turpentine-trees, and many other beautiful and medicinal Plants. *Lango.*

The Iſland of *Samos* in general enjoys a healthful Air, except in ſome few Places; and it is obſerved here, as in moſt other Iſlands of the *Levant*, that they ſeldom have any Rain, Thunder, or tempeſtuous Weather, but in Winter; whereas, in our Climate, we have moſt Thunder in Summer, and the heavieſt Showers. This Iſland is encumbered with Mountains, Rocks, and Precipices; but the Plains are fruitful and pleaſant. The Mountains are covered with Pine-trees; and they have a ſufficient Quantity of Wines, Olives, Pomegranates, Mulberry-trees, Figs, Corn, Honey, Wax, Scammony, *&c.* Their Muſcadine Wine is much admir'd by Travellers, and their Silk is fine. They have conſiderable Herds of Cattle, Oxen, Sheep, Goats, Deer, Wild Hogs, Hares, Partridges, and other Game, in great Plenty. *Samos.*

The Iſland of *Scio* is a rocky mountainous Country, without any Rivers or Springs but what are dried up in a hot Summer; when *Turks*, *Jews*, and *Chriſtians*, frequently go in Proceſſion, to obtain Rain from Heaven; alſo this Iſland is ſubject to Earthquakes. This Country does not produce Corn enough for the Uſe of the Inhabitants, but they have plenty of it from *Natolia*. *Scio* has great plenty of Wine: *Virgil* and *Horace* mention it as the beſt Wine in *Greece*; and *Cæſar* regal'd his Friends with it in his Triumphs, and Sacrifices to *Jupiter* and the other Gods. They have Olives in *Scio*; and, notwithſtanding great Part of the Iſland is a barren Rock, yet, in ſome Places, there are abundance of Orange, Citron, Mulberry, Pomegrante, and Turpentine-trees; and here is the *Scio.*

beſt Maſtich in the World. Among their Fruits we muſt not forget their Figs, of which they make Brandy, and export great Quantities to their Neighbours. The Partridges of this Iſland are much taken notice of by Travellers; every Village has a Servant who leads a great many hundred Brace of them into the Fields in a Morning; and, upon his Call, they come together again in the Evening, and return to their reſpective Maſters. The Iſland of *Meteline* not only produces good Corn, but is ſtill remarkable for its excellent Wine; the Soil alſo produces very good Oil, and Figs, and Pine-trees which produce black Pitch.

Meteline.

REVENUES.]
FORCES.]
RELIGION.]
CUSTOMS.]
} See theſe under the Article, *Turky* in *Europe.*

Of *ARABIA.*

CLIMATE.] THE Air, in the Northern Parts of *Arabia*, is very hot during the Summer, the Heavens being ſeldom overcaſt; but it is more temperate towards the Southern Parts, being qualified by refreſhing Dews, which

Grand Seignior is always glad to have a good Underſtanding with them; for it is in their Power to do his Subjects a great deal of Miſchief, by their Excurſions and Robberies, and very difficult to puniſh them for it: For tho' the *Arabians* are not a Match for the *Turk* in open Field, yet it would deſtroy the beſt Armies to purſue them thro' their Deſerts, where there are no Towns, no Proviſions, and where there is ſcarce any Water to be met with, and the Heat inſupportable to any but the Natives; and this is the true Reaſon, that the greateſt Part of *Arabia* was never conquer'd.

REVENUES.] As to the Revenues, 'tis ſaid, the Kings command the Purſes of their Subjects as the Neceſſity of Affairs requires.

CHARACTER.] The *Arabians* are ſaid to be brave, of a civil and honeſt Deportment to all ſorts of People; but this is meant of thoſe near *Muſcat*. For the Natives in general of the other Parts of *Arabia* are not more taken notice of for their Rambling from Place to Place, than they are for their Thieving, which is both by Sea and Land; and that not in ſmall Parties only, but by public Authority, in a manner, with their Princes at the Head of them.

RELIGION.] The ſober Part of the *Arabians* profeſs the Doctrine of *Mahomet*.

CUSTOMS.] There are no Roads laid out in this Country, but the Caravans travel over ſandy Deſerts, where there is no manner of Track, guiding themſelves by a Compaſs, as at Sea, or elſe by the Stars; for they travel chiefly in the Night, on account of the Heats. *Travelling.* People chooſe to travel with the Caravans, in which are frequently two or three hundred Men, and, perhaps, a thouſand Beaſts of all Kinds, in order to ſecure themſelves from the thieviſh *Arabs*. There are no Wheel Carriages in this Country; all their Merchandizes are loaden upon Camels or Dromedaries; both which will kneel down to take up their Burden, and will, upon Occaſion, travel five or ſix Days without drinking. Here are no Inns to bait at, but thoſe who travel with the Caravans carry their Proviſions and Tents with them. They alſo carry Water with them; for ſometimes they do not meet with any in ſeveral Days travelling. It is an Obſervation among the *Arabs*, that wherever there are Trees, the Water is not far off; and when they draw near a Pool, their Camels will ſmell it at a Diſtance, and ſet up their great Trot till they come to it.

CURIOSITIES.] At *Mecca* is a *Turkiſh* Moſque, ſo glorious, that it is reckon'd the ſtatelieſt of any in the World; to which

which every Muſſulman is obliged, by the Mahometan Religion, to come once in his Life-time, or ſend a Deputy. At *Medina* is alſo a ſtately Moſque, ſupported by two Pillars, and furniſhed with 300 Silver Lamps, and call'd by the *Turks*, *Moſt Holy*, becauſe in it is the Coffin of their Prophet *Mahomet*, cover'd over with Cloth of Gold, under a Canopy of Cloth of Silver, curiouſly embroider'd.

Of PERSIA.

CLIMATE.] PERSIA extending from the 25th to the 45th Deg. of Latitude, it is very reaſonable to ſuppoſe, that the Air and Seaſons are very different. In the Middle of the Kingdom their Winter begins in *November*, and continues till *March*, with ſevere Froſts, and Snow, which falls in great Abundance on their Mountains, but not ſo much in the Champain Country; from the Month of *March* till *May*, the Wind is uſually high; and from thence to *September* they have a calm ſerene Heaven, without ſo much as a Cloud; and tho' it be pretty hot in the Day time, the refreſhing Breezes, which blow conſtantly Morning and Evening, as well as in the Night, make the Summer very tolerable, eſpecially ſince the Nights are ten Hours long. The Air is ſo

Females are excluded: However, the Son of a Daughter may inherit, tho' his Mother could not. What ſeems moſt particular in the Laws of Succeſſion in *Perſia* is, that a blind Man ſhall not inherit; and as thoſe Males who proceed from the Female Branches, are as capable of ſucceeding as thoſe who derive themſelves from the Males, that cruel Policy of putting out the Eyes of all that are allied to the Crown, is executed upon every Male of the Royal Family, whether they proceed from Sons or Daughters. The Perſon the King pitches upon to execute this cruel Order, is not allowed to do it by holding a hot Iron to the unhappy Childrens Eyes, but the very Eyeballs are ſcoped clean out with the Point of a Knife, by which the poor Children are put to inexpreſſible Torture, and ſometimes loſe their Lives under the Hand of theſe Butchers. The *Perſians* pretend to excuſe this barbarous Practice of putting out the Eyes of the Royal Children, by telling us, that it prevents all Diſputes about the Succeſſion, and a great deal of Bloodſhed; and that they are much more merciful than their Neighbours the *Turks*, who deſtroy every Branch of the Royal Family.

TRADE.] The Staple Commodity of *Perſia* is Silk, raw and wrought, of which great Quantities are exported to *India*, *Turky*, and *Moſcovy*; and formerly the *Engliſh* and *Dutch* took a great deal off their Hands, but little or none at this Day.

REVENUES.] What the Revenue of the Crown may amount to in the Whole, is very uncertain, it depending ſo much upon Caſualties. Thoſe who have attempted to calculate it ſay, that, one Year with another, the Revenues amount to 4,000,000 Pounds Sterl. which, conſidering that their Troops are moſt of them paid by other Means, is a very conſiderable Sum; but then, as the Splendor and Magnificence of the *Perſian* Court is much beyond any thing we have in *Europe*, poſſibly very little of it may remain in the Treaſury at the Year's End.

FORCES.] The Army of *Perſia* was never large, conſidering the Extent of the Kingdom. *Abbas* the Great, who made ſuch conſiderable Conqueſts, had never more than 120,000 Men in his Service at once, in all the Provinces of his Kingdom.

RELIGION.] The Inhabitants in general are ſtrict Followers of *Mahomet*'s Doctrine, as explain'd and interpreted by *Haly*, the Nephew and Son-in-law of *Mahomet*, and one of his Succeſſors in the Empire. But the *Perſians* and *Turks* differ as much about the Interpretation of the *Alcoran*, as they do about the Succeſſors of *Mahomet*. There are many

Neſto-

Neſtorian Chriſtians in *Perſia*; as alſo ſeveral Jeſuits, and many Jews. The Chriſtian Religion was firſt planted in this Country by *St. Thomas*.

CUSTOMS.] The uſual Salute in *Perſia* is by bowing the Body a little, and clapping the Right-hand to their Breaſt; but they never ſtir their Cap or Turbant: Before the King, the great Men bow their Faces three times to the Ground, when they approach him. As to *Europeans*, if they are not clothed in the *Perſian* Dreſs, they expect their Hats, and the ſame Reverence they ſhew to Men of Quality in their own Country. There are no Exerciſes which the *Perſians* endeavour more diligently to accompliſh themſelves in, than the Bow, and Horſemanſhip. Their greateſt Kings have thought proper to be Witneſſes of the Addreſs and Activity of their Subjects, and frequently themſelves have contended for the Prize. They begin with teaching the young Pupils to bend the Bow; afterwards he is taught to ſhoot forwards, backwards, ſideways, and almoſt in every Poſture; after this, they bring him to ſhoot at a Mark, and to deliver his Arrows without ſhaking. The next Thing they teach the Pupil is to mount a Horſe cleverly, to have a good Seat, to gallop with a looſe Rein, to ſtop ſhort, and turn ſwiftly to the Right or Left, upon the leaſt Signal, without being diſorder'd in the

South-west; and from *October* to *April*, from the
, not exactly from these Points, but vary some-
int or two on either Side. At the breaking up of
hese Monsoons, or a little before they shift, there
prodigious Storms of Wind, such as we do not
, in this Part of the World, once in a great many
his shifting of the Monsoons, and consequently
, does not happen exactly at the same Time every
t sometimes a Fortnight or three Weeks sooner,
her times, a Fornight or three Weeks later, than
Time, which frequently occasions the Loss of Ship-
sides these Winds we call Monsoons, they have
Sea Breezes, which shift once in twelve Hours,
Monsoons are not violent; for then the Breezes
o the Hurricane.

NMENT.] *Malacca*, *Cambodia*, and *Laos*, lately
ovinces, and great Part of them tribu-
King of *Siam*; but the remote Pro-
e lately thrown off their Allegiance,
w set up for petty Sovereigns. *Siam* has
eral Revolutions, according to *Loubiere*; the King's
ho possessed the Throne when he was there, was
r, and not so much as of the Royal Family, this
ing dragg'd his unfortunate Sovereign out of the
whither he was fled for Refuge, and afterwards
im. This Usurper reign'd thirty Years, and was
by his Brother, to the Exclusion of the Usurper's
e Kings of *Siam* sometimes starve their Relations,
m to other Deaths: Indeed they are sometimes so
that they only burn their Eyes out, or cripple them,
their aspiring to the Throne. The Government
is one of the oldest we have heard of; for the
ince, it seems, enjoys little more than
of King; the General, or Prime Mini-
aster of all the Treasure and Forces of
lom, and to him the Subjects make their Court;
t has been for the last hundred Years. As to *Pegu*,
m, and many inland Parts of *India*, we have very
Accounts of them. In the Dominions belonging
eat Mogul, some Malefactors are hang'd, others be-
me impaled on sharp Stakes, some torn
by wild Beasts, or kill'd by Elephants,
s bitten by Snakes. If an Elephant be
ed to dispatch a Criminal immediately,
upon the Wretch, who lies trembling

Siam, Malacca, Cambodia, and Laos.

Tonquin.

Punishments in the Great Mogul's Dominions.

before him, with his broad round Foot, and crushes him to Death in a Moment; if it be intended he should feel his Death, and die in Torture, the Elephant breaks first the Bones of his Legs, then his Thighs and Arms, and leaves him to die by the Wounds he has given him. Sir *Thomas Roe* relates, that, when he was at the Mogul's Court, a hundred Thieves were brought before that Monarch, who order'd the chief of them to be torn in Pieces by Dogs, and the rest to be put to Death in the ordinary Way: Accordingly the Prisoners were divided into several Quarters of the Town; and the chief of them was torn in Pieces by twelve Dogs; and thirteen of his Gang, at the same Place, had their Heads tied down to their Feet, and their Necks being chopped half off with a Sword, were left naked and bloody in the Street, where they became a great Annoyance to the Neighbourhood. The Women of the Haram or Seraglio, as it is usually call'd, are either Wives or Concubines, Princesses of the Blood, Governantes, or Slaves. Those that are call'd Wives, and contracted with Ceremony, seldom exceed four; the Number of Concubines is very uncertain, but it is generally agreed they amount to about 1000. The first Son the Great Mogul has by any of his Wives, is look'd upon to be Heir to the Empire; tho' the longest Sword

The Mogul's Haram or Seraglio.

are upon the Road, rides out with all his Officers to meet the Meſſenger who brings them: He no ſooner ſees the Packet, but he alights from his Horſe, and falls down on his Face to the Earth; then he takes them from the Meſſenger, and lays them upon his Head, whereon he binds them faſt; and returning back to the Court where he uſually diſpatches his Buſineſs, he reads them. This mighty Monarch ſhews himſelf to the People three times a Day; the firſt is at Sun-riſing from a Gallery, at which time Crouds of People reſort thither, to give him the uſual Salam, crying out, as ſoon as they ſee him, *Long Life and Health to the great King.* At Noon he ſhews himſelf again; and, laſtly, at about Sun-ſet; being always uſher'd in and out with Drums, Trumpets, and other Wind-Muſic; and at any of theſe Times, if any Man, tho' never ſo mean, has a Petition to the Emperor, it is receiv'd. This Monarch adminiſters Juſtice himſelf in capital Caſes, as his Viceroys do in their reſpective Provinces. The King of *Siam*, according to the Cuſtom of the Eaſt, is an abſolute Monarch; he gives the Land to whom he pleaſes, and takes it away when he will: Wherefore no Families can be ennobled by Eſtates; nor is there any Nobility but by Offices, which the King confers and takes away at Pleaſure; whence 'tis not uncommon to ſee the Son of a Lord tugging at the Oar. Only one of the King's Women has the Honour of being call'd Queen; and for the Seraglio they take the Daughter of any Subject. The Laws of *Siam* require an unlimited Obedience to Parents; any one who ſhould preſume to oppoſe and contradict his Parents, would be look'd on as a Monſter. Lying is puniſh'd by ſewing up the Mouth. Sometimes Criminals are toſſed by one Elephant to another, without killing them; for this, 'tis ſaid, the Elephants will do upon a Sign, they are ſo extremely tractable. But their Puniſhment is uſually adapted to the Crime: One who has been guilty of Extortion has melted Gold or Silver pour'd down his Throat.

The King of Siam.

Laws.

Forces.] The Army of the Great Mogul conſiſts, 'tis ſaid, of 300,000 Horſe, and 400,000 Foot; beſide 3000 Elephants: But, according to the beſt Accounts, there is allow'd Pay for a Million of Horſe; not that the whole Number is ever brought into actual Service; for the reſpective Viceroys ſeldom keep up above half the Number, and the Pay of the reſt goes into their own Pockets. Notwithſtanding the Great Mogul has ſuch a vaſt Extent of Sea Coaſt, there is no ſuch thing as a Man of War, or a Ship of Force,

to be found in *India*; not but the *Indian* Merchants have Ships of 400 or 500 Tun of their own, built after the *Engliſh* Model; but their Sailors would make but a poor Defence, if they ſhould be attacked; and their Skill in Navigation is very mean, inſomuch that they are glad when they can find an *Europoen* Commander. An *Engliſh* Sailor, with very ordinary Qualifications, ſerves for a Captain of one of the Mogul's Merchant-ſhips.

CHARACTER.] The *Indians* are of a good Stature, well-ſhaped, and agreeable Features; and it is generally obſerv'd, that there are hardly any deform'd or crooked People amongſt them. Thoſe that inhabit the Northern Parts of this Empire, are of a deep tawny Complexion; and thoſe in the South as black as Jet; thoſe of the Mountains, in the middle Parts of the *Peninſula*, are all Coal-black to a Man: Indeed the *Indians* on the Coaſt, who are mixed with the *Portugueſe*, and other *Europeans*, are generally of an Olive-colour; but in any Part of the Country, the Natives have long black Hair, and black Eyes, let their Complexion be what it will. The *Indians* are to be diſtinguiſhed into *Moors* or *Moguls*, and *Pagans* or original *Indians*. The *Moors* or *Moguls* are a Mixture of *Tartars*, *Perſians*, *Arabs*, and almoſt every *Mahometan* Nation. Theſe having the Power in their Hand behave

Temper. The *Tonquinese* are of a middle stature, and clean-limb'd; their Nose and Lips are proportionable and well-made, but their Faces are a little flatish, and of an oval Form. The People are courteous and obliging to Strangers, especially the trading Part of them, and mighty fair Dealers. However, the Magistrates are said to be proud and imperious; their Soldiery insolent; and their Poor, who are very numerous, given to thieving. They are reckon'd very ingenious and diligent; patient in Adversity; universally addicted to Gaming from the highest to the lowest, from which nothing can restrain them. *Natives of Tonquin.*

RELIGION.] The original Natives of *India*, who are by far the most numerous, are Idolaters: There are reckon'd three or fourscore several Tribes or Casts among these Pagans, but the chief are the *Bramins*, the *Rajaputes* or *Kashboots*, and the *Banians* or *Chentres*. The *Bramins* teach, that there is but one God infinitely perfect, and that their Images represent some Heroes, and virtuous Persons, who formerly dwelt on the Earth, and are now exalted to Heaven, where they apprehend them to be Mediators for them, which is the Reason they give for paying their Devotion before these Images. They have some confused Notion of the Creation, and Destruction of Mankind by a Flood: They believe a pre-existent State, and that the good and bad Fortune we meet with in this World, is either a Reward or Punishment for what we have done in a former; and those who behave themselves well in this Life, shall be rewarded in another State. The *Siamese* believe the Form of the World only to be eternal; all visible Objects they look upon as so many rational Beings, who have lived and existed in a former State, and must die and revive again; and that the Heavens, the Earth, Plants, and all Things else, have their Period, and will be succeeded by new Heavens, and a new Earth, &c. They allow the Soul to be material, and yet will not admit, that it is perishable; but that it animates some other Creature, and knows Pain or Pleasure according to its deserving, till it enters a human Body again, whose Circumstances will be suitable to the Behaviour of the Soul in its several Transmigrations. *The Siamese.*

CUSTOMS.] The general Dress of the *Indians* is a white Vest of Calico, Silk, or Muslin, which folds over before, and is tied with Strings either on the Right or Left Side; the Sleeves are close to their Arms, and are so long, that they sit in Wrinkles about *Habit.*

the Wriſt; the upper Part is cloſe to their Bodies, and ſhews their Shape; from the Middle downwards it is gather'd, and ſits full in Plaits, reaching a little below their Knees. The uſual Compliment in *India* is the lifting the Right-hand to the Head, and ſometimes both; and, if it be to a Perſon of Diſtinction, bowing the Body a little. When the *Mahometans* meet, the uſual Compliment is, *God give you Health*, or, *I wiſh you the Prayers of the Poor:* The deep Compliment to a Prince, is bowing the Body low, putting the Hand down to the Ground, then to the Breaſt, and afterwards lifting it up to the Head, and this repeated three times. Upon a Viſit, the Perſon viſited does not move to meet his Gueſt, but intreats him to ſit down by him on the Carpet: They are very reſerv'd, ſeldom or never talking faſt or loud. Tumblers and Jugglers go from Town to Town as in other Countries, and are ſo dexterous in their Tricks, that ſome of our own Countrymen have imputed them to Magic, and the Power of the Devil. One of the Great Mogul's favourite Diverſions is the Fighting of Elephants, and other wild Beaſts; and the ſeeing Men engage with Lions and Tygers. The Roads are generally a deep Sand, which is ſo hot in the fair Seaſon about Noon, that it

The uſual Compliments.

Diverſions.

Way of

acroſs broad Rivers, which run very ſwiftly. As to the Marriages of the *Indians*, the Fathers make the Bargain before the young People come to the Uſe of their Reaſon; nor does either the Boy or the Girl, when they come of Age, ever imagine they have any Right to diſpute the Matter, but look upon themſelves as much obliged to obey their Parents in this Particular, as in any other Command: However, the young Man, if he does not like the Girl his Father has provided him, may take another, and have as many Concubines as he pleaſes; but the Woman has no Remedy, and if ſhe murmur at her Huſband's Conduct, he may reduce her to the Condition of a Slave. They conſtantly marry into their own Tribe or Caſt; a Merchant muſt marry into a Merchant's Family, a Smith into a Smith's, a Carpenter into a Carpenter's, and ſo of every other Trade or Profeſſion. The Wives never bring any other Fortune than their Clothes; and among thoſe who are wealthy, it is ſaid, the Father of the Huſband advances a conſiderable Sum to the Wife's Friends; and, 'tis thought, never eats with the Huſband, but waits till he has done. The *Indians* never ſwaddle up their Children, but let them go perfectly naked, both Boys and Girls, till they are ſix or ſeven Years old, and 'tis not to be imagin'd how ſoon they will crawl about the Floor. The *Moors* and *Mahometan Indians* are allowed four Wives, and as many Concubines as they can keep. As to the Solemnization of a Wedding, nothing can be more ſplendid: The Bridegroom is carried by Night through the Streets, dreſſed with the richeſt Clothes and Jewels they can procure; the Streets are made as light as Day by a great Number of Torches, with Flags, Streamers, and Muſic, marching before them, and a Croud of their Friends and Acquaintance, who come to expreſs their Joy on the happy Occaſion: Being come to the Bride's Houſe, where the Marriage is celebrated, he takes the Bride home with him; and, from that time, ſhe is ſeldom ever ſuffer'd to ſee her neareſt Male Relations, but in the Preſence of her Huſband. *Marriages.*

Of CHINA.

CLIMATE.] *China*, like other Countries, conſiſts of Hills and Valleys; but both the one and the other are made as level as poſſible, and laid out in Plots, like Gardens, by the Induſtry of the Natives. The Soil, in general, is very rich, abounding in Corn, and Wine,

and all Kinds of Fruits and Proviſions neceſſary to render Life agreeable. This Country is eſteemed one of the fineſt and moſt fruitful in the whole World; and was a great Surprize to the *Europeans*, in the unexpected Diſcovery of ſo fine a Nation, and ſo polite a People, which were unknown to theſe Parts of the World till the Diſcovery of the *Eaſt-Indies*: It is exceeding populous, ſuppoſed to contain near 70,000,000 of People: Not only the ſtately Cities, but even the Towns and Villages are crouded with Inhabitants; and the Roads, as well as Streets, are continually full of Paſſengers. The chief Products of this Country are, Quickſilver, Silks, Porcelane Diſhes, Ginger, *China* Ware, Cottons, Rhubarb, Sugar, Camphire, Muſk, Ginger, *China* Wood, Linen, Oil, Ebony, Sandal Wood, Canes, Tea, *&c.* Tea is a Plant peculiar to this Country: It uſually grows at the Foot of ſome Mountain; the Root reſembling that of a Peach-tree, and its Flower that of white wild Roſes. The Tree is of all Sizes, from two Feet to an hundred in Height. The three Sorts of Tea, commonly brought to *Europe*, are of the ſame Plant; and only the Seaſons of the Year when it is gather'd, and the Soil, make the Difference. Bohea is the very firſt Bud, gather'd in the Beginning of *March*, and dried in the Shade; the Imperial or Bing Tea is the ſecond Growth, in *April*; and the common Green Tea, or Single

Relation to the Royal Family; but then this muſt be paſſed and ratified by the Great Council, which conſiſts of the Princes of the Blood, and Miniſters of State; and there have been Inſtances where the Emperor's Reſolution has been oppoſed, and his Deſign of ſetting aſide thoſe who were look'd upon to be next Heirs defeated.

TRADE.] The *Chineſe* hardly ever heard of any other Part of the World but *Aſia*, till the *Europeans* diſcovered the Paſſage thither by the *Cape of Good Hope*, tho' we are aſſur'd they had the Loadſtone, and the Uſe of the Compaſs, long before us; and the Reaſon they never made long Voyages, is ſaid to be, that they looked upon the reſt of Mankind as little better than Brutes, and believ'd that they themſelves poſſeſſed the greateſt, as well as the beſt Part of the World. When the *Europeans* gave them to underſtand how very ſmall a Part of the World the *Chineſe* enjoyed, in compariſon of the whole inhabited Earth, and that there were many Kingdoms, which ſurpaſs'd them in ſeveral Arts and Sciences, they ſtood amazed; and the Surprize, on the Part of the *Europeans*, was very great, in diſcovering ſo fine a Country, and ſo polite a People. There is a fine Communication from one large City to another, for the Conveniency of Trade: For through every Province of *China* there is one grand Canal, which ſerves as a high Road; from this are cut ſeveral ſmaller, which are again branch'd out into Rivulets, that generally end at ſome Town, or Village. Over the Canals are ſtately Bridges, of three, five, or ſeven Arches; the middle Arch ſo high, that Veſſels may go through, without taking down their Maſts. Nothing can afford a more agreeable Proſpect, than ſo many fine Canals, adorn'd with noble Bridges, built chiefly with Marble; with a prodigious Number of Cities, Towns, and Villages, upon the Banks; and a Multitude of Veſſels, ſailing different Ways upon them, through the moſt fruitful Vales. *Europe*, 'tis ſaid, has nothing to boaſt of comparable to this: But, to return from this agreeable Digreſſion, to their Trade. Silks, and other rich Merchandize, are tranſported upon theſe Canals, from Province to Province; and exported to *India*, *Japan*, the *Philippines*, *Java*, and other Iſlands in the *Indian* Seas. Goods imported from *China* are Tea, Quickſilver, Vermilion, *China* Root, Rhubarb, Raw and Wrought Silks, Copper, Camphire, Sugarcandy, Fans, Pictures, Laquer'd Ware, Porcelane, or *China* Ware, Soi, Borax, Lapis Lazuli, and ſeveral other Merchandizes. The chief Goods uſually brought from *Europe* to *China* are Bullion, Cloth, Cloth-Raſk, Perpetuana's, Camlets, and Lead.

CHARACTER.]

CHARACTER.] It is generally agreed, that a Majority of the *Chineſe* are ſquat, well-ſet Men; have broad Faces, black Hair, little dark Eyes, ſhort Noſes, and thin Beards. They were anciently reverenced throughout *India*, *Tartary*, and *Perſia*, as Oracles; and the greateſt Objection, we are told, that the *Japoneſe* made to the Chriſtian Religion, was, that ſo wiſe a Nation as the *Chineſe* had not receiv'd it. Avarice, and Ambition, it ſeems have a large Stroke in all Affairs in *China*, notwithſtanding their boaſted Politeneſs, and the equitable Rules they pretend to be govern'd by.

RELIGION.] The prevailing Religion in *China*, is Idolatry, or Paganiſm. There are three Sects of Idolaters at this Day, firſt, the Followers of *Li Laokum*, who liv'd, as they ſay, above five hundred Years before Chriſt. He taught, that God was corporeal, and had many ſubordinate Deities under his Government. The ſecond Sect is that of the Learned, who are the Diſciples of the ſo much celebrated *Confucius*, who left many admirable Precepts of Morality, and inſtructed the People in Philoſophy. He ſpeaks of God as a moſt pure and perfect Principle, the Fountain and Eſſence of all Beings; and, tho' we are told he prohibited Idolatry, he has Temples and Images erected to him, and is worſhipped with the profoundeſt Adoration. There is a third Sect, much more no-

ground, if they were not held up. But what is moſt remarkable is, their little Feet, in which their principal Beauty is thought to lie: As ſoon as a Girl is born, her Feet are bound up ſo hard, that they cannot grow; which makes them walk a little awkwardly, the Foot of a grown Woman being no bigger than a Child's of three Years old. The *Chineſe* are far from ſuperſtitious in their Diet; they do not only eat all Kinds of Fleſh, Fiſh, and Fowl, as the *Europeans* do; but Horſe-fleſh is in great Eſteem amongſt them; nor are Dogs, Cats, Snakes, Frogs, or ſcarce any ſort of Vermin refus'd: But Rice, Roots, Muſe, and Garden-ſtuff, are the Common Food. They uſe neither Cloth, Napkins, Knives, Spoons, or Forks; but two little round Sticks of Ebony, or other Wood, with which they take up their Meat very dexterouſly. They uſe high Chairs, and Tables, contrary to all the People of the Eaſt beſides, who ſit croſs-legg'd upon the Floor. Every Perſon, almoſt, at an Entertainment, has a little laquer'd Table to himſelf, on which is ſet his Treat and Rice, in little *China* Diſhes, or Saucers; and ſometimes Plate is uſed. Tea is their principal Liquor; Wine they have none, tho' the Country abounds in fine Grapes; neither do they brew Beer of Barley, but have ſtrong Liquors, which they make of Rice, or Wheat. People generally eat their Meat cold, tho' they drink their Liquors hot. At an Entertainment, whenever a Mouthful of Meat is taken up, or a Cup of Liquor drank, it occaſions a hundred Grimaces: The Maſter of the Feaſt gives the Sign, when they ſit down, by taking up the two Sticks, and making a Flouriſh with them; after which, they ſtrike them into the Diſh. They are to take as much Care as poſſible, that their Mouths all move together, that one may not have done before another; for either to be beforehand, or make the reſt wait, is reckon'd a great Piece of Rudeneſs, and throws all into Confuſion. When this is done, they flouriſh their little Sticks again; and, having taken two or three Mouthfuls of a Diſh, the Maſter of the Houſe gives a Sign to lay down their Arms, which they do in the ſame Order they found them. Then comes the Liquor, which is drank off with great Ceremony.

Diet.

Ceremony at an Entertainment.

Of

Of GREAT TARTARY.

CLIMATE.] THE Air of this Country is very different, as we may expect, in ſo vaſt a Tract of Land. The Products of this Country are chiefly Skins of Bears, Sables, Hyenes, Ermins, Lynxes, and other Furs; Musks, Rhubarb, Flax, and ſome Cinnamon.

GOVERNMENT.] For the Government of *Muſcovite Tartary*, and *Chineſe Tartary*, ſee the reſpective Heads.

RELIGION.] The *Samoieds* ſay, that they believe that there is a God, and that they are convinc'd nothing is greater and more powerful than God, and that all Things depend on him; that we had one common Father, and that good Men will go to Paradiſe. But, notwithſtanding this, they worſhip the Sun, Moon, and Planets, together with ſeveral Kinds of Beaſts and Birds, from whom they hope to receive ſome Benefits. Images they alſo worſhip, in human Shape; but ſo very ill carved and dreſs'd, that it would be difficult to diſcover what they repreſented. They have Prieſts among them, who pretend to the Magic Art, and to foretel future Events. As to the Religion of the *Oſtiacks*, I do not find it differs much from that of the *Samoieds*.

deer, to force them into the Place where they have ſet their Nets. They carefully obſerve the Wind, which they gueſs at the Alteration of, by certain Signs; for, if the North Wind ſets in, there is no enduring the open Country; if they cannot eſcape to ſome Cave, and ſhelter themſelves, till it is over, they certainly periſh; from whence we may conclude, there are no conſtant Inhabitants about there, tho' ſome pretend to have ſeen them. The Diet of the *Oſtiacks* is chiefly Fiſh, Veniſon, Wild Fowl, and Roots: Bread they have none: Their Drink, for the moſt part, is fair Water, and ſometimes the Blood of a Rain-deer, or of any other Beaſt they take; and it is ſaid, they can diſpenſe with a Draught of Train Oil. Tobacco they are immoderately fond of; but, inſtead of blowing the Smoke out of their Mouths, they hold a little Water in their Mouths, with which they ſwallow the Smoke down; which ſo intoxicates them, that they ſoon loſe their Senſes, and throw up the Phlegm; and this they will repeat ſeveral times a Day. In Winter, they ſet up their Huts in Woods and Foreſts, where there are the greateſt Plenty of wild Beaſts and Game; they dig deep in the Ground to ſecure themſelves from the Cold, laying a Roof of Bark, or Ruſhes, over their Huts, which are cover'd with Snow in the hard Seaſon. In the Summer, they build above Ground, on the Banks of Rivers, for the Conveniency of Fiſhing. The *Oſtiacks*, like the *Samoieds*, purchaſe their Wives of their Relations, for three or four Rain-deer; and take as many as they pleaſe, returning them again to their Friends, if they do not like them, and their Loſs is only the Rain-deer they gave for them. And, in ſome Parts of the Country, they take the Liberty of ſelling their Wives for Slaves, when they are offended with them. They bury their Dead in the Clothes they wore when alive, hanging by them, on the next Tree, their Bows, Quivers, Hatchets, and other Utenſils. The *Tartars*, who live along the River *Irtis*, South eaſt of *Tobolſky*, are wealthy in Cattle, having vaſt Flocks and Herds. Theſe People live chiefly upon dried Fiſh, Veniſon, and Barley-meal: they drink Mares Milk, as moſt of the *Tartars* do, and ſometimes Tea, but mix it with Flour and Butter. At great Entertainments, they uſually dreſs a young Horſe, which is their moſt delicious Food. Their drink they make of Oatmeal, and Spirits diſtilled from Mares Milk, with which they often get drunk,

Diet of the Oſtiacks.

Houſes.

Marriages.

Funerals.

Tartars on the Irtis.

Diet.

drunk, and behave themſelves very brutiſhly.

Dreſs. Their Habit reſembles that of the ancient *Ruſſians*, and the Women wear Rings in their Noſtrils. Beyond theſe People, in the great Deſart of *Baraba*, live certain Herds, or Tribes, called *Barabinſky Tartars*: In the Winter, they hunt in this Deſart for Sables; but in Summer, they remove to the Banks of their Rivers, and are buſied in Fiſhing. The Deſart affording no other Water,

Barabinſky Tartars.

Diet. they drink melted Snow, and eat dried Fiſh, and Barley-meal, like their Neighbours. For a little Tobacco, a Man may purchaſe any thing they have; but they ſcarce know the Uſe of Money. Their

Dreſs. Cloaths, Caps, and Stockings, are made of Pieces of Fur patched together. The *Bratſky Tartars* live chiefly on Veniſon, but Value Horſe-fleſh much more. Their Women wear long plaited

Bratſky Tartars. Diet, Dreſs, &c. Gowns; and the Virgins diſtinguiſh themſelves, by adorning their Hair with Braſs, and glittering Toys. They alſo purchaſe their Wives, as in ſome other Parts of *Siberia*, with their Cattle; and often give a hundred Horſes, or Oxen, for a Virgin they admire; and fifteen or twenty Camels, beſides Sheep. The *Tartars*

the Year, when there is a ſecond Crop of Graſs, they uſually return the ſame Way they came; and remain in a more ſubſtantial kind of Houſes, during the Winter Seaſons, than they inhabited in the Summer; but the People and the Cattle frequently lie in the ſame Room. They eat indifferently of all Kinds of Meat almoſt, except Hogs Fleſh; and, for their Drink, they have commonly Water; they have alſo Tea, and Spirits extracted from Mares Milk. In the Winter, they hunt Sables, Martens, Ermins, and other Beaſts, which afford Furs. *Diet.*

CURIOSITIES.] For want of Curioſities, I ſhall preſent the Reader with the beſt Account I can meet with of that prodigious Wall, which ſeparates *Tartary* from *China*, built by the *Chineſe*, to hinder the frequent Incurſions of the *Tartars*. This Wall begins in the Province of *Xenſi*, which lies on the North-weſt of *China*, in about 38 Degrees of Latitude, and is carried on over Mountains and Valleys; firſt, towards the North-eaſt to the Latitude 42, and then South-eaſterly to the Latitude 39; and terminates at the *Kang-Sea*, between the Provinces of *Pekin* and *Leotung*. The whole Courſe of it, with all the Windings, is about 1500 Miles: It is almoſt all built with Brick, and ſuch well-temper'd Mortar, that it has now ſtood above 1800 Years: There are no Breaches in it, except in the Province of *Pekin*, North of the City *Suven*, where, inſtead of the Wall, are very high and inacceſſable Mountains. By the Embaſſy that was ſent from *Muſcovy* to *China*, and Travellers who have lately ſeen it, we learn that it is about ten Yards high, and about five Yards thick. It is fortified all along by ſquare Towers at a Mile Diſtance, ſay ſome; and others, at the Diſtance of two Bow-ſhots from one another. It was formerly guarded by a Million of Soldiers; but now Guards are only placed at ſuch Parts of it, as are eaſieſt of Acceſs.

Of the Aſiatic *ISLES.*

CLIMATE.] FRom the Situation of the Iſlands, belonging to the Kingdom of *Japan*, extending from the 30th to the 38th Deg. of North Lat. and ſome ſay to the 40th, it may be expected the Air ſhould be moderately warm; but to the North of the Mountains, which run thro' the midſt of *Japan*, their Winters are very ſevere, and they have great Quantities of Snow. The Mountains of *Formoſa*, it is ſaid, *Japan Iſlands.* *Formoſa.*

Anian.

said, are full of Brimſtone; which makes the Iſland ſubject to Earthquakes. *Anian* is a plentiful Iſland, and has Mines of Gold and Silver, and a Pearl Fiſhery. The *Philippines* are a great Number of Iſlands; ſome ſay a thouſand, extending from the 5th to the 19th Degree of North Latitude. *The Philippine Iſlands.* Theſe Iſlands are ſubject to great Earthquakes; and the burning Mountains have, 'tis obſerved, all thoſe Effects which *Pliny* aſcribes to the burning Mountains of *Italy*; namely, that they caſt out their Flames, ſhake the Earth, driving from them the neighbouring Rivers and Seas, and ſcattering their Aſhes round the Country, rending the very Rocks, which ſometimes gave a Report like a Cannon. From theſe ſubterraneous Fires proceeds a great Variety of hot Baths; and ſome of the Rivers and Streams are ſo hot, that they immediately kill any Animal that falls into them. Within half a Mile of one of theſe hot Rivers, in *Manila*, there runs another, which is exceſſive cold. *Iſland of Manila.* No Country in the World can appear more beautiful; there is a perpetual Verdure; Buds, Bloſſoms, and Fruit, are found upon the Trees all the Year round, as well on the Mountains as Gardens. *Products of the* This Country produces Pearls, Ambergriſe, Cot-

ıſe they lay expos'd to the Attempts of other Nations; is Reaſon they have encouraged the Planting of Cloves *nboina* only, which have increaſed to ſuch a Degree, this Iſland alone is now ſufficient to ſerve the whole d with Cloves. The Air in the Iſland of *Celebes.* es is hot and moiſt, the whole Country ly- nder or very near the Line, and ſubject to Rains. It is moſt healthful during the Northern Mon- if they fail of blowing their accuſtomed Time, which y ſeldom, the Iſland grows ſickly, and great Numbers of e are ſwept away. They have Mines of Copper, Tin, Gold; but I do not find they are much wrought: The they have is found chiefly in the Sands of their Rivers, t the Bottom of Hills, waſh'd down by Torrents. This try produces many venomous Drugs and Herbs, the Touch or Smell of which occaſions preſent Death. The e have that Sagacity, it is obſerv'd, that they ſeldom a noxious Herb; and if they happen to tread near one, diately fly from it. The Air in the Iſland of *Borneo Air.* o is not exceſſive hot, conſidering it is ed under the Equinoctial, being refreſh'd ſt every Day with Showers and Sea-breezes, as all other ıtries are under the Line. Gold and Pre- *Products.* Stones, which abound in this Iſland, make dventurers ſlight Death in every Shape, ra- han not poſſeſs them. As to their Monſons, or periodical ls, they are Weſterly from *September* to *April*, or there- s; during which Time is their wet Seaſon, when heavy s continually pour down, intermix'd with violent Storms hunder and Lightning; and, at this Time, it is very to have two Hours fair Weather together on the South t of the Iſle, where the *Europeans* principally reſort. dry Seaſon begins uſually in *April*, and continues till *mber*; and, in this Part of the Year too, they ſeldom f a Shower every Day, when the Sea-breeze comes in.

Iſland alſo produces Pepper, and many other va- e Commodities. The Air of *Sumatra* is *Sumatra Air.* ally very unwholſome; for, from the hot- ıltry Weather, it often ſuddenly changes to ng Cold. The low Grounds alſo, near the Coaſt, where Natives, as well as Foreigners, principally inhabit, being continued Moraſs, the ſame Kind of ſtinking Fogs ariſe as in *Borneo*, and render this Country no leſs unhealth- ſpecially to Foreigners. The principal Pro- *Products.* of *Sumatra* is Pepper, and Gold Duſt; it

alſo affords good Camphire, and the Bezoar-ſtone is alſo found here. The Monſons and Seaſons are the ſame in the Iſland of *Ceylon*, as on the neighbouring Continent, and the Rains begin to fall much ſooner on the Weſtern Coaſt than on the Eaſtern: The Northern Part of the Iſland is ſubject to great Droughts for ſeveral Years together; which is the more ſenſible Affliction, becauſe they have ſcarce any Springs or Rivers in that Part of the Iſland, but muſt be ſupplied, with Difficulty, with Water, as well as Food, from the South: This often renders this Part of the Country very ſickly, but the reſt is eſteem'd very healthful. The Tree peculiar to this Iſland, and more valuable to the *Dutch*, than any of the Mines of *Potoſi* to the *Spaniards*, is the Cinnamon: This Tree is as common as any other, in the Woods, on the South-weſt Part of the Iſland.

Ceylon.

Produce.

The Cinnamon-tree.

GOVERNMENT.] The *Japan* Iſles are under the Government of fifty or ſixty petty Kings, veſted with Sovereign Power in their reſpective Territories, but ſubject to one grand Monarch, who can depoſe and puniſh them as he ſees fit. The *Philippine Iſlands*, being moſtly ſubject to the

Japan.

Philippine Iſlands.

their Wives; nor will he ſo much as ſuffer their Wives to remain in the City, inſomuch that if they are taken with a Lady, while they are in his Service, it is capital. This Prince manages moſt of his Affairs by two great Miniſters, to whom the Subjects may appeal from inferior Judges, or Governors. The Cinnamon Plantations are wholly in the Power of the *Dutch*, and they have oblig'd the King to retire farther up into the Country, and ſuffer him to entertain no Commerce or Correſpondence with the reſt of the World: This Iſland may be ſaid, in general, to be under the Dominion of the *Hollanders*.

TRADE.] As to the Trade of the *Japoneſe*, they have very little at preſent, but with *Jeſſo*, the *Chineſe*, and *Dutch*. The Inhabitants of *Mindanao* trade chiefly to *Manila*, whither they tranſport Gold, and Bees-wax; and bring back Calicoes, Muſlins, and *China* Silks: they maintain a Trade alſo with *Borneo*; the *Dutch* come hither, in Sloops, from *Ternate* and *Tidore*, and purchaſe Rice, Bees-wax, and Tobacco. The Iſland of *Manila* lies ſo conveniently between the rich Kingdoms of the Eaſt and Weſt, that it has been eſteem'd the beſt Situation for Trade in the World, eſpecially when the *Molucca* Iſlands were under the ſame Government; then the *Spaniards* might be ſaid to have the beſt Share of the *Eaſt* as well as the *Weſt-Indies*: Hitherto Silver was brought from *New Spain* and *Peru*; Diamonds, and other Precious Stones, from *Golconda*; Cinnamon from *Ceylon*; Pepper, from *Sumatra* and *Java*; Cloves and Nutmegs, from the *Moluccas*; Silks, from *Bengal*; Camphire, from *Borneo*; *China* Ware, and Silks, from *China*, &c. Two Ships ſail yearly to *Acapulco*, in *New Spain*, loaded with the Riches of the *Eaſt*; theſe Veſſels are returned to *Manila*, freighted with Silver, and make four hundred *per Cent.* Profit, 'tis ſaid. The Goods our Merchants deal in, in *Borneo*, are chiefly Pepper, Gold, and Precious Stones; though it affords ſeveral other valuable Commodities. Goods proper for Exportation thither (beſides Dollars) are Guns, Sheet-lead, ſhowy Calimancoes, Knives, and other Cutlers Wares, but not Forks; Iron Bars, ſmall Steel Bars, Hangers, Nails, Graplings, Red Leather Boots, Spectacles, Clock-work, Fire Arms, Gunpowder, and Looking-glaſſes. The *Dutch* ſuffer no *Europeans* to trade in *Java*; but there come to *Batavia* fifteen or twenty Sail of *Chineſe* Junks every Year, from three to five hundred Tons apiece, which furniſh

Of Mindanao.

Manila.

Borneo.

Java.

the *Hollanders* with all the Merchandize of *China*, at an eaſier Rate, than they could by ſending their Fleets thither. *Batavia* is the great Magazine of the *Dutch Eaſt India* Company: Hither they import the Merchandizes of *Japan*, of the Spice-Iſlands, *Perſia*, *Surat*, *Bengal*, and the Coaſt of *Malebar* and *Coromandel*, as well as every thing that *Europe* affords. One ſort of Goods they barter for another all over the *Indies*; and having furniſhed themſelves with what is moſt valuable in the *Eaſt*, tranſport it into *Europe*, where all is converted into Money. The Trade of *Sumatra* is chiefly carried on at the Port of *Achen*, where there is ſeldom leſs than ten or fifteen Sail of Ships of different Nations. The principal Merchandize of this Country is Pepper and Gold Duſt; and, notwithſtanding they have greater Quantities of Gold here, than in any other Country in *India*, the great Demand for it keeps it at a very high Rate.

Sumatra.

RELIGION.] The *Japoneſe* are Idolaters, and worſhip the Heavens and the Planets, with ſeveral monſtrous Idols. The Natives of the *Philippine Iſlands* retain ſome Traditions, in their Songs, concerning the Genealogy and heroic Acts of

Of Japan.

Of the Philippines.

[redacted]

lieve, came from Heaven, to procure the eternal Happineſs of Mankind, and aſcended into Heaven from the Top of a Mountain, leaving the Impreſſion of his Foot there in the Rock, which is now become the Object of their Worſhip.

CUSTOMS.] The *Japoneſe* wear ſeveral Veſts one upon another, with a looſe Gown over all, not much unlike the *Chineſe*; they have Drawers alſo, which come down very low upon their Legs; and Slippers without Heels, like the *Chineſe*; but wear no Caps, though their Heads are ſhaved: They have Fans and Umbrellas to defend them from the Weather; they wear a ſhort Dagger in their Saſh, and a heavy Broad-ſword on the Right Side. They eat little Beef or Mutton, or of the Fleſh of any tame Beaſt, but chiefly that which they take in Hunting: Some Sects look upon themſelves to be prohibited, by their Religion, to kill any thing, or eat any thing that has Life; and will not ſo much as eat Milk, Butter, or Cheeſe. Their common Food is Rice, Pulſe, and Herbs, as it is in moſt Eaſtern Nations. The Generality of the People drink a Liquor made of Wheat, and draw a Spirit from Rice; but the uſual Liquor is Tea. They eat with two little round Sticks, like the *Chineſe*, and uſe neither Linen, Knives, Forks, or Spoons. Theſe People, it is obſerv'd, ſpend great Part of their Night in Eating and Drinking, which others ſpend in Sleep: And becauſe their Manners and Cuſtoms are acknowledg'd to be different from the reſt of the World in many Inſtances, ſome Writers affirm, that they reſemble us in nothing; and particularly, that, inſtead of bowing, to ſhew their Reſpect to their Betters, they ſtand up as ſtiffly as they can: But I find, by the beſt Writers, that they bow their Bodies as we do, and never approach their Magiſtrates, but upon their Knees. They delight much in Maſquerades and Plays, at which the King and Court are often preſent; the Miniſters of State, and great Men, being frequently the principal Actors. When they celebrate their annual Feſtival of viſiting the Tombs of their Anceſtors, every Houſe is illuminated; and they march out of the Town at Midnight, in a ſolemn Proceſſion, to the Graves of their deceaſed Friends, where they eat, drink, and make merry, for ſeveral Nights ſucceſſively: At the Concluſion of the Feaſt, they march round the Town with Flags, Streamers, and Banners; beating upon Braſs Pans before the Temples of their

Dreſs.

Diet.

Salutations.

Diverſions.

Feſtivals.

Idols, and at the Doors of the great Men. When a great Man makes an Entertainment, it is uſual, at the End of the Feaſt, to call his Servants together, it is ſaid, and demand which of them will kill themſelves, before the Gueſts, for his ſake; and thereupon they contend who ſhall firſt rip up their Bowels: This is alſo common, it is ſaid, upon the Death of their Maſters, or upon the laying the Foundation of a Palace, or magnificent Building. In *Japan* they burn their dead Bodies, as in *India*. On the Day appointed for the Funeral, a large ſquare Pile of Wood is erected without the Town; and, the Friends and Relations of the Deceaſed being aſſembled, the Women firſt move forward, cloath'd in White; which is the Colour uſed in Morning here, as well as in *China*. The Women, of any Quality, are carried in Litters of Cedar; after theſe follow the Men, richly dreſs'd; then come the Prieſts, cloath'd in Linen, one of them with a lighted Torch, ſinging, with his Brethren, all the Way they march: Some carry Braſs Baſons, which they beat upon; and others Baſkets of Flowers, which they ſtrew in the Way, ſignifying that the Soul is gone to *Paradiſe*. Several Banners, with the Names of their Idols, and Lanterns full of Lights, are carried before the Corpſe; which is ſet upright, in a ſort of a Couch, cloath'd in White, and his Hands join'd tog-

Entertainments.

Funerals.

at their Meals, as they do at other times, being ſeldom ſeen in any other Poſture. They live in a hoſpitable, friendly Manner, their Houſes being always open to their Acquaintance. Both Sexes are fond of Tobacco, which is uſually mix'd with Opium: The Maſter of the Houſe uſually lights the Pipe firſt, (for they uſe but one) which, after he has ſmok'd two or three Whiffs, he gives to his Neighbour, and he to a third, till it has gone round the Company, who ſit croſs-legg'd in a Ring upon Mats: When they have continu'd ſmoking ſome time, they grow exceeding chearful; but, when they ſit too long at it, they grow mad, or ſtupid. The ordinary Way of Salutation is by joining their Hands, and lifting them up towards their Breaſt, or Head, and bowing the Body a little; but when they appear before a great Man, they lift their join'd Hands to their Forehead, falling down on their Faces and Knees; and if it be before a Prince, they begin to creep towards him at a conſiderable Diſtance; and in the ſame manner they retire, after they are diſpatched. And whoever has Occaſion to petition his Superior, lies in this humble Poſture till he is ſpoke to, which is ſometimes a conſiderable Time. *Salutations.*

Marriages. These People frequently marry their Daughters at eight or nine Years of Age, and they have Children ſoon after; but are uſually paſt the Peril by that time they are Five-and-twenty.

Sumatra. The ordinary Food, in *Sumatra*, is Rice, and Fiſh; but thoſe who can afford it, eat Mutton, Goats-fleſh, Buffalo, Beef, and Veniſon. Their uſual Liquor is fair Water, or Tea; Arrack, or Spirits drawn from Rice and Sugar-canes, is very common here; they have alſo Palm Wine, and a Liquor drawn from the Branches of the Cocoa-tree.

Salutations. The ordinary Salutations are perform'd by bringing one or both Hands to their Head; but, before any great Man, they proſtrate themſelves with their Faces to the Ground; and, like other *Aſiatics*, ſit croſs-legg'd on the Floor at their Meals, and whenever they meet or converſe together.

Gaming. Gaming they love immoderately, both Cards and Dice; which were probably introduced here by the *Chineſe*; and few Days paſs without a Cock-match: They do not trim the Cock for the Engagement, as in *Europe*, but produce them with all their gay Plumage, and faſten ſuch murdering Inſtruments to their Heels, of the Shape and Length of a Penknife Blade, that the Battle is over in an Inſtant: One Stroke often brings down the ſtouteſt Cock; but the Conqueſt is not

admitted, unleſs the Victor will ſtrike or peck his Enemy, after he has diſpatched him; for, if he does not, they draw Stakes. They will ſtake their whole Fortunes upon one of theſe Encounters. As to the Inhabitants of the Inland Country, and Mountains, we have no Account of their Cuſtoms; but, as they are deſcended from the *Chineſe*, they probably retain many of their Cuſtoms. The Dreſs of the *Ceyloneſe* is uſually a Waiſtcoat, of blue or white Calico, and a Piece of Calico wrapped about their Middles, with a Saſh over it, in which they ſtick their Knife, which has uſually a fine wrought Handle; they have a Hanger alſo, and uſually walk with a Cane; but the common People go naked to the Middle, about which they wrap a Piece of Calico, which reaches down to their Knees. The Women go in their Hair combed behind their Heads; they have a Waiſtcoat flouriſhed, which fits cloſe to their Bodies, and ſhews their Shape: They wrap a Piece of Calico about them, which falls below their Knees; and is longer and ſhorter, according to their Quality: They have Jewels in their Ears, in which they bore great Holes, and ſtretch them out to a great Length. When they ſalute their Acquaintance, it is by holding out both their Hands with the Palm upwards, and

Dreſs of the Ceyloneſe.

Salutations and Viſits.

f they were compelled to make a Meal of either. The Wife dreſſes the Food, and waits on the Huſband while he ats; and then ſits down with her Children, and takes what ie leaves.

Of EGYPT.

CLIMATE.] THE Air of *Egypt* is not healthful, the Situation being very low; and the Mud, which covers the beſt Part of it, after the overflowing of the *Nile*, ſending up a noiſome Vapour. The ſandy Deſarts, which incloſe *Egypt* on three Sides, render it exceſſive hot: Nor are there more than two Springs in the whole Country, o refreſh the parched Inhabitants. It ſeldom rains here in he Summer; but, in the Winter, modern Travellers aſſure is, it rains plentifully ſometimes, eſpecially in *Lower Egypt*; notwithſtanding it was univerſally believ'd formerly, that it never rain'd here at all. The Fertility of *Egypt* has been long ſince obſerv'd, to be aſcrib'd chiefly to the overflowing of the River *Nile*, which leaves a fattening Slime behind it; for the Soil is naturally a barren Sand, but the Fields the Water covers are, ſome of them, ſo very rich, that the Huſbandmen are forced to mix Sand with the Earth, or their Grain would be too rank.

GOVERNMENT.] The *Egyptians* are certainly a very ancient Nation; for it is generally agreed, that *Cham*, the Son of *Noah*, was the ſame with *Jupiter Hammon*; and *Miſraim*, his Grandſon, the ſame with *Oſiris*, the great Deity of the *Egyptians*; and from him, 'tis ſaid, deſcended that Race of Monarchs, who had the general Denomination of *Pharaohs*. *Egypt* is at preſent a Province of the *Turkiſh* Empire; and is govern'd by a particular Baſſa, or Beglerbeg, whoſe Poſt is generally eſteem'd the moſt honourable Government of any belonging to the *Turkiſh* Empire, having under him fifteen different Governments.

RELIGION.] As to the Religion of the *Mahometans* of *Egypt*, it differs but little from that of the *Turks*.

CUSTOMS.] The hatching Chickens in Ovens is one of the remarkable Cuſtoms related of this Country. They put their Eggs in Ovens, which are heated with ſo temperate a Warmth, and imitate ſo well the natural Heat, that Chickens are formed and hatched in them. Theſe Ovens are underground, and the Hearth of them covered with Cotton, or Flax, to lay the Eggs upon. They begin to heat their Ovens about

Hatching Chickens in Ovens.

about the middle of *February*, and continue to heat them about four Months. They will lay in ſometimes eight thouſand Eggs in an Oven; and, after eight or ten Days, they pick out the Good from the Bad, and then put out the Fire; and, having ſhut up all cloſe, they let them lie ten Days longer, when the Chickens are hatched; but there are few of them, which have not ſome Defect. It is obſerved, that nice People can diſtinguiſh one of theſe Pullets from another by their Palates.

CURIOSITIES.] Between three and four Leagues to the Weſt of *Grand Cairo*, ſtand thoſe three vaſt Pyramids, ſo juſtly the Admiration of all that view them; That which has ſuffered the leaſt by Time and Weather, contains theſe Dimenſions; *viz.* the Side of the Square Baſe is 693 Feet, according to the *Engliſh* Standard; its perpendicular Height is 499 Feet; conſequently the whole Area of the Baſis of this Pyramid is eleven Acres and upwards. But, notwithſtanding the Height of this Pyramid has been ſo much admired, the Spire of *St. Paul*'s in *London*, before it was burnt, exceeded the Height of this celebrated Pyramid; for, according to *Camden*, the perpendicular Height of it from the Ground was 534 Feet. It is obſervable, that *Thales Mileſius*, above two thouſand Years ago, took the Height of theſe Pyramids by their Shadow.

Pyramids.

Of BARBARY.

'RBARY contains 1. *Barca.* 2. *Tripoli.* 3. *Tunis.* 4. *Algiers.* 5. *Fez.* 6. *Morocco.*

:MATE.] *Barca* is ſcarce any thing elſe but a parched Deſart, with very little Water; there be- ly ſome Spots near Villages, which afford : Corn, and a few Dates, of which they ıge a ſmall Quantity with their Neighbours eep and Camels, having no Forage to breed That Part of *Tripoli*, contiguous to *Tunis*, rably fruitful; but all the reſt Eaſtward is very barren. Country produces very little Corn, but of Dates, Olives, Saffron, and exceeding /ool. The Soil of *Tunis* is generally fruit- vards the Weſt, being watered by ſeveral Rivers; but oor towards the Eaſt, for want of Water: The Sou- Part is all Hills and Valleys, producing good Fruits, and Sugar: The Air is reckon'd whol- being cooled by the Sea. *Algiers* is very. ainous towards the *Mediterranean* Sea; but lills and Valleys are exceeding fruitful, where they are ted, abounding in Corn and Fruits; ſuch as Dates, , Figs, Grapes, and Almonds: They have alſo good of Wax and Honey; and their Coaſts afford great ities of Salt. The Country, containing d *Morocco*, produces abundance of Corn, and Oil, Olives, Dates, Almonds, Figs, , Lemons, Oranges, *&c.* alſo Hemp, Flax, opper; and is alſo finely diverſified with Mountains, ıſt extended Plains, moſt of them very fruitful, and well inhabited. The Air of *Fez* and *Morocco* is lly temperate, eſpecially on the Mountains, and near a-coaſts, where they oftener complain of Cold than

Barca.

Tripoli.

Tunis.

Algiers.

Fez and Morocco.

'ERNMENT.] The Government of *Algiers* is, in Re- an abſolute Monarchy to this Day, though it has ſome ance of a mixt Government; becauſe the Dey or gn ſometimes aſſembles a Divan, conſiſting of the)fficers of State, and the Janizaries, and demands their in Matters of Importance: But this, it ſeems, is only n him againſt popular Diſcontents; for he acts by his ıthority, whenever he pleaſes. The Dey is indeed ; his Son never inherits by Deſcent, and this Elec- by the *Turkiſh* Army. The *Moors* of *Spain*, having been

been driven from that Country in the Year 1492, and tranſported to the Coaſt of *Barbary*, and revenging themſelves on the *Spaniards* by plundering the Towns on the Coaſts, ſurpriſing and carrying off Multitudes of People into Captivity, were the Cauſe of erecting the Kingdom of *Algiers* by the *Turks*. The Porte governed the Kingdom of *Algiers* by their Baſſas till the 17th Century, when the Janizaries or Militia found Means to perſuade the Grand Signor to let them elect one of their own Officers, with the Title of *Dey*, to be their Governor; promiſing to raiſe Supplies ſufficient to maintain their Forces, which would ſave the Porte a immenſe Sum, and that they would always acknowledge the Grand Signor for their Sovereign. However, the Emperor's Orders were very little regarded afterwards in the *Algerine* Territories, which are, at preſent, no otherwiſe under his Dominions, than as he is looked upon to be the Head of their Religion; for the Dey of *Algiers* acknowledges no Superior. The Government of *Tunis*, *Tripoli*, and *Barca*, is the ſame with that of *Algiers*, only in that one Inſtance, that the Dey in the former is under ſome Subjection to the *Turkiſh* Baſſa.

The Government of Algiers, Tunis, and Tripoli.

TRADE.] The Trade of *Algiers*, by which they principally ſubſiſt, is Piracy and Manſtealing. In their Prizes they find all the Merchandize of *Europe*.

[redacted]

CUSTOMS.] They expreſs their Reverence both to God and Man, by putting off their Slippers, which they leave at the Door of the Moſque, or Palace, when they enter in; and, when they attend their Prince in the City, they run bare-foot after him, if the Streets are never ſo dirty. They ſmoke pretty much, and play at Draughts and Cheſs; but never for Money, this being a Prohibition of their Law.

Of Biledulgerid, Zaara, Negroland, *and* Guinea.

CLIMATE.] THE Air of *Biledulgerid* is very hot, but generally eſteem'd very whol- *Biledulgerid.*
ſome; the Country is very barren, with ſcarce any Town in it: However, there grows ſome Corn, and great Quantities of Dates. The Chief of their Commodities are Cattle and Indigo. The Air of *Zaara* *Zaara.*
is much the ſame as in *Biledulgerid*, only ſomething hotter. The Soil is generally dry and ſandy, and not very fertile either for Corn or Fruit. If there happens to be any Wind, both here, and in *Biledulgerid*, the Travellers are frequently loſt in terrible Mountains of Sand. The Commodities of this Country chiefly conſiſt in a few Cattle and Dates. The Air in *Negroland* is *Negroland.*
very hot, but generally reckoned exceeding whol- ſome; and the Soil very rich, eſpecially towards the River *Niger*, which overflows a great Part of the Country, producing great Plenty of Rice and Millet, Palm-trees, Cocoa-nuts, and other Fruits; they have alſo Gold, Elephants Teeth, and Drugs, but no great Quantities.
The Face of the Country, on the *Guinea* Coaſt *Guinea.*
in general, is agreeably diverſified with Mountains, Valleys, Woods, and open Fields; the Hills are adorned with Trees of an extraordinary Height, and the Valleys between them large, rich, and proper for the Cultivation of all manner of Corn and Fruits, with Villages every-where agreeably interſperſed, the Country being exceeding populous. Travelers make but two Seaſons in this Country; namely, Winter and Summer: From *April* to *September* incluſive, is their Winter, or rainy Seaſon; and from *October* to *March* inclusive, is their Summer, and their hotteſt, as well as faireſt Weather.

GOVERNMENT.] *Biledulgerid* has remained unconquered, except a Part of it by the *Romans*, till the Year *Biledulgerid.*
710, when it was ſubdued by the *Saracens*, but afterwards left again; ſo that it is now under ſeveral Princes and *Arabian* Chiefs, many of whom pay ſome Acknow-

ledgment

ledgment to the Emperor of *Morocco*, and ſome to the Grand Signor. As to the Hiſtory and Government of *Zaara*, we can give very little Account of it: However it is at preſent, it ſeems, under ſeveral petty Princes, and inferior Lords, with ſome *Arabian* Chiefs; and many Places have very little Signs of any Government, the Inhabitants wandering about from Place to Place, for the Conveniency of Hunting. As to *Negroland*, we are very much in the dark concerning the inland Parts; for it is certain, they are perfectly unknown to the *Europeans*, unleſs what they have gathered from the Report of the Natives, who are but poorly qualified to give Deſcriptions, or Hiſtory of their Country. Neither is the Language of ſeveral of the *Negro* Nations, who come down to the Mouth of the River *Niger* to trade with the *Europeans*, underſtood by them, or even by the Natives of the Coaſt; and conſequently all the Deſcriptions we have of *Negroland*, above 300 Miles to the Weſtward of *Cape Verd*, and the *Atlantic* Ocean, muſt be imperfect. There may be forty Kingdoms and Nations of different People, for aught we know, comprehended in that vaſt Tract aſſigned to *Negroland*, which our Geographers continue under that Name. However, we are told, this Country is ſubject to ſeveral Kings, who are ab-

Zaara.

Negroland.

Village, with Prieſts and Prieſteſſes to officiate in them. In this great Temple, 'tis ſaid, they always keep a Serpent of a monſtrous Size, worſhipping the Creature in Perſon, and not in Effigy. Such is the Reverence they bear to theſe adored Serpents, that, ſhould any Perſon hurt one of them, or but touch him with a Stick, we are aſſured he would be condemned to the Flames. We have an Inſtance of this in a *Negro*, who was a Stranger at *Fidah*; for he only took one of theſe Animals gently on a Stick, and carried the Creature out of his Houſe without hurting it; and yet the Natives ſet up their great Howl, as they uſually do in caſe of a Fire; immediately alarmed the whole City; and it was with great Difficulty, that the King of *Fidah*, being made ſenſible of the Stranger's Ignorance, ſaved his Life. They will not hear any thing ſpoken in Deriſion of theſe crawling, and to us terrible Animals; but ſtop their Ears, and run away, if any *European* pretends to laugh at their ſuperſtitious Reverence for theſe Serpents. *Boſman* relates, that a Hog happening to devour one of theſe Snakes, a Proclamation was immediately iſſued for deſtroying all the Hogs in the Country, and abundance of them were ſlaughtered on that Occaſion; but at the Inſtance of ſome of the rich Owners, and ſome Preſents made to the King, the ſevere Decree was revoked. The next thing the *Fidaians* pay divine Honours to, are fine lofty Trees and Groves: To theſe they apply in their Sickneſs, or any private Misfortune. The Sea is another of their principal Gods, to whom they ſacrifice when the Winds and Waves are ſo tempeſtuous, that no foreign Merchant can viſit their Coaſt. On this Occaſion they throw in all Manner of Goods, Meat, Drink, and Cloathing, to appleaſe the enraged Element. But, beſides theſe public Objects of Adoration, every Man has a numerous Set of Gods, of his own chuſing, at *Fidah*.

Of ETHIOPIA.

THERE are not any two of the Learned that agree in the modern Diviſion of *Africa*; for ſcarce any Traveller has penetrated into the Heart of the Country, and conſequently we muſt acknowledge our Ignorance of the Geography of ſeveral of the Midland Nations: But I ſhall endeavour to give the Reader a juſt Abſtract of the beſt, though ſlender Accounts we have concerning them; and ſhall beg leave to comprehend the remaining Part of *Africa* under the general Name of *Ethiopia*.

CLIMATE.] *Ethiopia*, comprehending ſo many Empires, Kingdoms, and Sovereignties, cannot be ſuppoſed to enjoy the

the ſame Nature of Air in all its Parts; and the Soil alſo muſt be very different. The chief Commodities of theſe Dominions (as far as we know of them) are Gold, Silver, Muſk, Ambergris, Rice, Millet, Cattle, Lemons, Citrons, Ivory, Oil, Sugar-canes, Flax, Salt, Corn, *&c.*

GOVERNMENT.] The King of *Abiſſinia* is, or rather was, abſolute, and his Throne hereditary; but as he has loſt ſo much of his Power and Prerogative, which the great Men of the Country have uſurped, he is now frequently controuled by his Lords.

RELIGION.] The Religion of the *Abiſſinians* is a Mixture of Chriſtianity and Judaiſm; but, in their Chriſtianity, they approach nearer the *Greek* than the *Latin* Church: They keep both the *Jewiſh* and *Chriſtian* Sabbath, and keep each of them more like a Faſt than a Feſtival. As to the Natives of *Zanguebar*, ſome of them are *Mahometans*, and ſome Pagans. The *Hottentots* believe a Supreme Being, Creator of Heaven and Earth, and all Things therein; the famous Governor of the World, thro' whoſe Omnipotence all things move and live: And that this Being is endowed with incomprehenſible Attributes and Perfections; ſtyling him *Gounja Gounja*, or *Gounja Triquoa*, God of Gods: That he is good, and does nobody any Hurt, and dwells

theſe Inſects, as the *Dutch* will ſometimes ſeem to attempt, to put the ſuperſtitious Natives into a Fright: They will beg and pray, and fall proſtrate on the Ground, to procure the Liberty of this little Creature. Whenever the *Hottentots* ſee this Fly approach their *Kraal*, they all aſſemble about it, and ſing and dance round it while it remains there; and, if it happens to light upon a Tent, they look upon the Owner of it for the future as a Saint, and pay him more than uſual Reſpect: The beſt Ox of the *Kraal* alſo is immediately ſacrificed, to teſtify their Gratitude to the little winged Deity; and, to honour the Saint he has been pleaſed thus to diſtinguiſh, they preſent him with the Entrails, the Fat and Cawl of the Ox, the choiceſt Morſels of the Beaſt in their Opinion: The Caul being twiſted like a Rope, the Saint ever after wears it like a Collar about his Neck Day and Night, till it putrefies, and rots off; and, with the Fat, he anoints his Body from time to time, till it is all ſpent. Nor are the Women leſs reverenced by the Neighbourhood, or intitled to the like Privileges, when the adored Fly lights upon their Hut.

CUSTOMS.] The *Hottentot* Men cover their Heads with Handfuls of Greaſe and Soot mixed together; and, going without any thing elſe on their Heads in Summer-time, the Duſt ſticks to it, and makes them a very filthy Cap; which, they ſay, cools them, and preſerves their Heads from the ſcorching Heat of the Sun: And, in Winter, they wear flat Caps of Cat-ſkin or Lamb-ſkin, half dried, which they tie with a Thong of the ſame Leather under their Chins. The Men alſo wear a Mantle made of a Sheep-ſkin, or other Skin, over their Shoulders, which reaches to the middle: In Winter they turn the woolly or hairy Sides next their Fleſh, and in Summer the other. They wear a greaſy Pouch about their Necks, in which are kept a Knife, Pipe, and Tobacco, and ſome *Dacha*, which intoxicates like Tobacco, and a little Piece of Wood burnt at both Ends, as a Charm againſt Witchcraft: He wears alſo three large Ivory Rings on his Left Arm, to which he faſtens a Bag of Proviſions when he travels, carrying then a Stick blunt at both Ends, and about three Feet long, alſo a Dart, to throw at an Enemy, or wild Beaſt; which he ſeldom miſſes, if he be within Diſtance. There is another thing peculiar to the Men; and that is, the Bladder of any wild Beaſt they have killed, being blown up, is faſtened to the Hair, as a Trophy of their Valour. The *Hottentots.*

Women wear Caps, the Crowns whereof are a little raiſed; and theſe are made alſo of half-dried Skins, and tied under their Chins: They ſcarce put them off Night or Day, Winter or Summer: They uſually wear two Mantles, one upon another, made of Sheep-ſkins, or other Skins, which are ſometimes bordered with a Fringe of raw Leather; and as theſe are only faſtened with Thongs about their Necks, they appear naked down to the middle; but they have an Apron larger than that of the Mens, to cover them before, and another, of ſtill larger Dimenſions, to cover their Back-ſides. About their Legs they wrap Thongs of half-dried Skins, to the Thickneſs of a Jack-boot, which are ſuch a Load to them, that they lift up their Legs with Difficulty, and walk very much like a Trooper in Jack-boots. They ſerve for a Diſtinction of Sex, and Ornament; but this is not all their Finery; for, if they are Women of any Figure, inſtead of Sheep-ſkins, they wear a Tyger-ſkin, or a Mantle made of wild Cat-ſkins: They have alſo a Pouch hanging about their Necks, in which they carry ſomething to eat, whether they are at Home or Abroad, with their *Da.ha*, Tobacco, and Pipe. The Arms of both Men and Women are ſometimes covered with Bracelets made of Glaſs or Braſs Beads, from the Wriſt to the Elbow. As Part of their Dreſs, or Ornament, we may reckon the

e Arrival of the *Europeans* amongſt them, the Natives
ſond of Wine, Brandy, and other ſpirituous
. Their Furniture conſiſts of little more *Furniture.*
eir Mantles, which they lie on; ſome
kins of wild Beaſts they have killed, or purchaſed, an
Pot they boil their Meat in, their Arms, and perhaps
ther trivial Utenſils. As to the Mar- *Marriages.*
f theſe People, every young Fellow has
Regard to the Advice of his Father, or
he Cuſtoms of the Country require it, that he always
the old Man, before he enters into any Treaty with
ſtreſs. And, when the Match is approved of on all
the young People retire together, and, without any
Ceremony, become Man and Wife. The next Day
idegroom kills a fat Ox, or more, according to his
ſtances, for the Wedding Dinner, and the Entertain-
f their Friends, who reſort to them on this Occaſion,
g abundance of good Wiſhes for the Happineſs of
ried Couple, as is uſual in politer Countries. The
o ſooner killed, but all the Company get ſome of the
nd greaſe themſelves with it from Head to Foot, pow-
themſelves afterwards with a Duſt they call *Bacha*;
: Women, to add to their Charms, make red Spots on
lack Faces, with a red Earth or Stone, which is
t to add to their Beauty by the Natives; but in the
of the *Europeans*, render them more frightful and
g than they naturally are. The Entertainment being
the Men form one Circle in the *Kraal*, and the
n another; the Bridegroom ſitting in the middle of the
Circle, and the Bride in the Centre of that of her own
The Prieſt, as he is called, enters the Mens Circle,
——s upon the Bridegroom, which the young Man rubs
joyfully: Then the old Fellow goes to the Ladies
, where he does the Bride the ſame Favour, and ſhe
the Urine in the like manner: and thus he goes from
ide to the Bridegroom, till he has exhauſted all his
beſtowing on them many good Wiſhes all the time;
That they may live long and happily together; that
may have a Son before the Year's End; and that he
prove a brave Fellow, and an expert Huntſman, and
like." After which the Meat is ſerved up in Earthen
laz'd with Greaſe; and the greateſt Part of them make
their Teeth and Claws, pulling it to pieces, and eating
aciouſly as ſo many Dogs; having no other Plates or
ns, than the ſtinking Corners of the Mantles they wear.

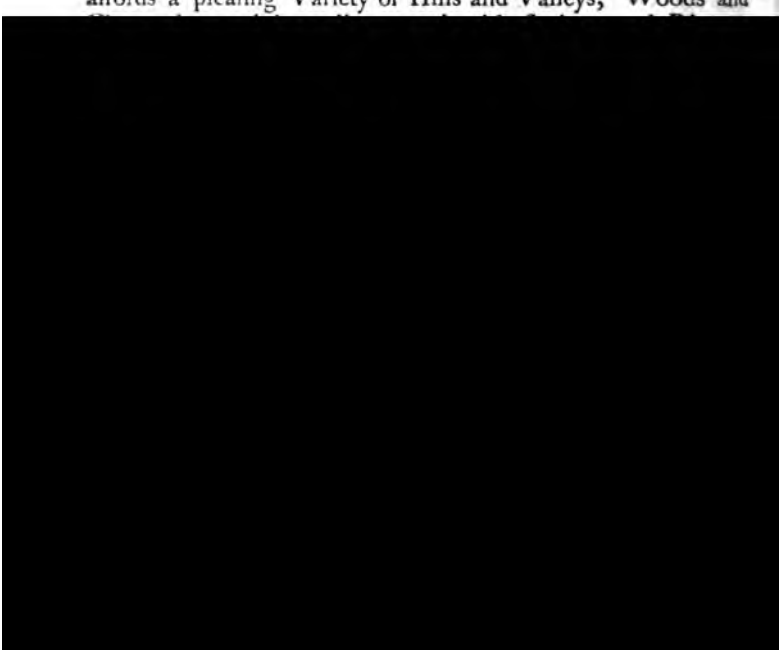
When the Feaſt is over, each Circle lights a Pipe of Tobacco, which is handed round, and, when it is out, another: Thus they continue ſmoking, and talking merrily on the Occaſion, till towards Break of Day, when the Company diſperſe.

Of the African *ISLES.*

SITUATION.] THE chief of the *African* Iſlands are the *Azores*, the *Madeira*, the *Canary* Iſlands, the Iſland of Cape *Verd*, the Iſland of *Aſcenſion*, *St. Matthew*, *Annaboa*, *St. Thomas*, *Princeſs* Iſland, and the Iſland of *Fernando Po*; all theſe lie on the North-weſt and South-weſt of *Africa*: Alſo *Badmandal*, *Zocotara*, the Iſlands of *Comorro*, Prince *Maurice*'s *Iſland*, or the *Mauritius*, the Iſland of *Bourbon*, and that of *Madagaſcar*; all which lie in the *Indian* Ocean Eaſt-ward of the Continent of *Africa*.

CLIMATE.] *Madagaſcar* is a fruitful Country, abounding in Cattle, Corn, Fiſh, Fowl, Herbs, Roots, and Flowers; and almoſt all manner of Animals and Vegetables, that are to be found on the neighbouring Continent of *Africa*, may be met with here. As to the Face of the Country, it is univerſally agreed, that it affords a pleaſing Variety of Hills and Valleys, Woods and

Madagaſcar.



s, Pine-apples, Cocoa-nuts, and other
Notwithſtanding *St. Helena*, on every *St. Helena.*
ppears to be a hard barren Rock, yet, on
p, it is covered with a fine Earth a Foot or a Foot and
deep, which produces all manner of Grain, Graſs,
Herbs, Roots, and Garden-ſtuff: And the Country,
the Aſcent of the Rock, is prettily diverſified with
Hills and Plains, adorned with Plantations of Fruit-
nd Kitchen-gardens, among which the Houſes of the
ants are interſperſed: They abound in Cattle, Hogs,
Turkeys, and all manner of Poultry; and their Seas
y well ſtored with Fiſh. But the Misfortune is, they
either Bread nor Wine of their own Growth; for
the Soil is extremely proper for Wheat, yet the Rats,
harbour in the Rocks, and cannot be deſtroyed, eat
he Seed, before the Grain is well out of the Ground:
ough their Vines flouriſh, and afford them Grapes
, yet the Latitude is too hot for making Wine; for,
s, neither cold nor very hot Countries
with this Liquor. *St. Jago* is rocky and *St. Jago.*
inous; but the Valleys produce *Indian*
Cocoa-nuts, Oranges, and ſuch other Fruits, Plants,
oots, as are common to hot Countries; alſo Hogs,
and Poultry, in great abundance.
affords Corn, Wine, and Fruits, in great *Teneriff.*
nce, though 'tis pretty much incumbered
ocks and Mountains. *Madeira* conſiſts of *Madeira.*
ng Hills, and fruitful Valleys, well water-
the Rivulets, which fall from the Mountains, though
ing much more in Wine, than Corn. The Climate
much more temperate than that of the *Canaries*; but
not enjoy ſo clear a Sky, or that Plenty
and Fruits. The Iſland of *St. Michael* *St. Michael.*
y mountainous, but produces Plenty of
Fruits, Cattle, Fiſh, and Fowl, and they have a thin
Wine; their greateſt Wants are Oil and
Tercera is alſo pretty much incumbered *Tercera.*
cks and Mountains; but affords, however,
of good Corn, Paſture, and an excellent Breed of
and has alſo pretty many Vineyards.

IGION.] The Religion of the Natives of *Madagaſcar*,
xture of *Mahometaniſm*, *Judaiſm*, and *Paganiſm*.

IOSITIES.] The Iſle of *Teneriff* is remarkable for its
us Pike, which is thought by curious Naturaliſts, to
en raiſed by ſome terrible Conflagration in Nature.

It is ſaid, that the Top of it, which is in the Form of a Sugar-loaf, may be ſeen plainly above the Clouds at 120 Miles Diſtance. My Author affirms, that after twenty-four Hours Sail from it, with a briſk Gale of Wind, he ſaw it with the naked Eye, as plainly as if it had lain within half a Mile of him. By all Accounts it is a ſurpriſing Heap in Confuſion: Broken and calcin'd Rocks lie three or four Miles round the Bottom of this amazing Ruin.

AMERICA.

BEFORE I proceed to Particulars, I ſhall preſent my young Reader with a ſhort Account of the Diſcovery of *America* by the *Spaniards*.

Chriſtopher Columbus, a Native of the State of *Genoa*, was in ſeveral Sea-Engagements againſt the *Turks*, the *Venetians*, and other Nations; in one of which, the Ship he was in being burnt near the Coaſt of *Portugal*, he had the good Fortune to eſcape to Shore upon a Plank; and, coming to *Liſbon*, found ſeveral of his Countrymen and Acquaintance ſettled in that City; with whom he reſided ſome time, and afterwards made ſeveral Voyages with the *Portugueſe* to the North and South, and

Diſcovery of America.

[redacted]

Weſtward, he propoſed finding out a Way to the *Eaſt-Indies* by the Weſtern Ocean, to King *John* of *Portugal*; and gave ſuch ſubſtantial Reaſons for the Attempt, that the King ſeemed to think the Thing very probable, though he did not like the Terms this Adventurer propoſed. At ſeveral times he made Application to the *Genoeſe*, and *Henry* VII. of *England*, to grant him ſome Ships, in order to make a Diſcovery of theſe new Countries, and to bear the Expence of his Voyage; but the Courts he applied himſelf to, would have treated him no better than they uſually do a common Projector, had he not obtained ſome Reputation for his Knowledge in Coſmography and Navigation. As he was a Perſon of Prudence and Temper, he was not diſcouraged either with the Refuſal he met with, or diſobliging Behaviour to him; but applied himſelf to *Ferdinand* and *Iſabella*, King and Queen of *Caſtile* and *Arragon*, who, in the Year 1492 provided him with Money, and entruſted him with the equipping and fitting out three ſmall Ships for the Expedition: He alſo obtained a Grant from their Majeſties to be Admiral of the Weſtern Seas, that all Civil Employments, as well as Governments, in the Continent or World to be diſcovered, ſhould be wholly at his Diſpoſal; and, beſides the Revenues of the Poſts of Admiral and Viceroy, he ſhould enjoy a tenth of all the Profits ariſing by future Conqueſts in thoſe yet unknown Lands. All things being ready, his little Squadron, manned only with ninety Men, ſet Sail from *Palos* for the *Canaries*, the third of *Auguſt* 1492, and arrived at thoſe Iſlands the twelfth, and ſailed from thence the firſt of *September* upon his grand Deſign. He had not ſailed a Fortnight in this wide Ocean to the Weſtward, before his Men began to murmur at the Enterprize; for they obſerved the Wind conſtantly ſet from Eaſt to Weſt, and apprehended there would be no Poſſibility of returning, if they miſſed the Land they were made to expect. But on the nineteenth, obſerving ſome Birds to fly over their Ships, and, on the twenty-ſecond, abundance of Weeds driving by them, they began to be better ſatisfied, and concluded they were not far from Land. But, continuing their Courſe ſtill ſeveral Days farther Weſtward, and meeting with no Land, the Seamen mutiny'd to that Degree, that they had almoſt agreed to throw the Admiral over board, and return Home; when, fortunately for him, they ſaw ſome Birds, Weeds, Pieces of Board, Canes, and a Shrub with the Berries upon it alſo ſwim by them, which made them conjecture there muſt be ſome Iſlands thereabouts. It

Land firſt diſcovered. was on *Thurſday* the eleventh of *October* 1492, about ten at Night, that the Admiral firſt diſcovered a Light upon the Iſlands of *Guanahania*, or, *St. Salvador*, as the Admiral named it, in Conſideration that the ſight of it delivered him and his Men from the Fears of periſhing. The Day appearing, the Ships came to an Anchor very near the Iſland; when the Natives came down crouding to the Shore, and beheld the Ships of theſe new Comers with unſpeakable Aſtoniſhment. The Admiral, believing there was no great Danger to be apprehended from them, went aſhore in his Boat with the Royal Standard, as did the other two Captains with their Colours flying, and took Poſſeſſion of the Country in the Name of their Catholic Majeſties, with great Solemnity. The *Indians* in the mean time ſtood gazing at the *Spaniards*, without attempting to oppoſe them, while they were thus taking Poſſeſſion of their Country. The Admiral ordered ſome Strings of Glaſs, Beads, Caps, and Toys, to be diſtributed amongſt the Natives, at which they ſeemed infinitely pleaſed: The principal Ornament about them was a thin Gold Plate, in the Form of a Creſcent, which hung from the Noſe over the upper Lip. The Admiral, demanding, as well as he could, by Signs, from whence they had their Gold Plates, they pointed to the South and South-weſt; whereupon he rowed in his Boats

as diſcovered. It is highly probable alſo, that thoſe planted very early, becauſe they ſeemed Strangers very Art and Science, when the *Spaniards* came em; and, for the ſame Reaſon, we may be aſſured, urers arrived there in theſe latter Ages, before the *Columbus*. Men might paſs from the *Canary* or Iſlands to *America*, in Shipping, by being driven ſtant Eaſterly Winds; but how Beaſts, and other came hither, remains difficult to account.

he Britiſh *Empire in* AMERICA.

Britiſh Empire in *America* contains, I. On the tinent. 1. *Carolina* and *Georgia*. 2. *Virginia*. 3. 4. *Penſylvania*. 5. *New-Jerſey*. 6. *New-York*. 7. *nd* and *Scotland*. II. *Britiſh* Iſles in *America*. *ndland*. 2. *Jamaica*. 3. *Providence*. 4. *Barbadoes*. 6. *Antegoa*. 7. *St. Chriſtophers*. 8. *Bermudas*. 9. 10. *Rhode-Iſle*.

RE.] *Carolina* is happily ſituated between the Ex- Heat and Cold; but the Heat is more e in Summer, than the Cold in Win- *Carolina.* Diſtance *Virginia* appears to be a low much that the Trees ſeem to grow out of the Wa- for an hundred Miles up in the Coun- is ſcarce an Hill, or a Stone, to be *Virginia.* only, in ſome Places, Rocks of Iron r; and, in others, there are Banks of petrefied ls, ſome of them above twenty Yards deep. The ntry, before it was planted, was either Foreſts, or Moraſſes; and ſuch the greateſt Part is at preſent. d Seaſons depend very much on their Winds, as Cold, Dryneſs and Moiſture. The *Maryland.* *yland* is exceſſive hot ſome Part of the nd equally cold in Winter, when the Wind blows. The Air of *Pen-* *Penſylvania.* ſweet and clear; the Heavens e the Southern Parts of *France*, rarely overcaſt. *New-Jerſey* and *New-York* is colder and hotter in Summer, than in *Eng-* *New-Jerſey and New-York.* North and North-weſt Winds are ex- d; but the Air both in Winter and ore ſettled and ſerene than with us: the Weather is always more variable in Iſlands than

than on the Continent, and uſually warmer in Winter. The Winds in *New-England* are variable as with us, and very boiſterous in the Winter Seaſon: The North and North-weſt Winds are exceeding cold, blowing over a long Tract of frozen Countries. Their Winters are much ſeverer, and ſome Months longer, than ours, though they lie nine or ten Degrees nearer the Sun than we do; however, their Heaven is uſually brighter, and their Weather more ſettled, than in *England*, both in Winter and Summer; and the Summer, though ſhorter than with us, is much hotter while it laſts. Notwithſtanding the Iſland of *Newfoundland* lies more to the Southward than *England*, the Winters are much colder, and the Ground covered with Snow for a great Depth for four or five Months annually, inſomuch that it is ſcarce habitable, when the Sun is in the Southern Signs. The outward Face of *Jamaica* ſeems to be different from what is obſervable in *Europe*; the Valleys in this Iſland being very level, with little or no riſing Ground, or ſmall Hills, and without Rocks or Stones. The mountainous Part is generally very ſteep, and furrowed by very deep Gullies on the North and South Sides of the higheſt Hills. Earthquakes are too common

New-England.

Iſlands, viz. Newfoundland.

Jamaica.

Year is like the latter End of a fine *May* in *England*; s Islands are reſorted to for Health, as the *Montpelier* rica; nor are they more remarkable for their Health, heir Plenty.

VERNMENT.] As to the Government of *Virginia*. glish in *Virginia*, this is formed upon the Model as that of *England*, and has a very reſemblance of it. The Colonies of *Caro-* *Carolina*. e Royal Governments, and modelled now at of *England*. A Patent paſſed the Seals *Georgia*. 32, appointing ſeveral Gentlemen Truſtees e Planting of a new Province called *Georgia*, to be out of the South Part of *South-Carolina*. In *Novem-* 732, Mr. *Oglethorpe*, one of the Truſtees, ſailed ſeveral *Engliſh* Families to *Georgia*, and, arriving at *Royal* in *Carolina* with his People, thence proceeded to t the Town of *Savannah*. Lord *Baltimore*, in the 1633, went over in Perſon to plant *Mary-*

But, at the Revolution, the then Lord *Maryland*. more was deprived of the Power of appoint- Governor, and other Officers; and the Government of that ace fell under the ſame Regulations as other Plantations re immediately ſubject to the Crown: The *Baltimore* y alſo were in Danger of loſing their Propriety, on ac- of their Religion, by the Act which requires all *Ro-* *latholic* Heirs to profeſs the Proteſtant Religion, on pain ing deprived of their Eſtates: But that Family thought profeſs the Proteſtant Religion, rather than loſe their itance; and the preſent Proprietor enjoys one of the ſt Eſtates belonging to the Subjects of *Great Britain*. Government of the *Indians* in *Penſylvania* Kings, and thoſe by Succeſſion, but always *Penſylvania*. e Mother's Side. King *Charles* II. in the h War, transferred all thoſe Countries, then in Poſſeſſion e *Dutch*, *viz. New-York*, the *Jerſeys*, and the Nor- Part of *Penſylvania*, to his Brother *James* Duke of afterwards King *James* II. And Sir *Robert Carr* was ver with a Squadron of Men of War, and a Body of Forces, to reduce them; and, on his Appearance be- *Amſterdam*, now *New-York*, the *Dutch* Governor thought ſurrender the Capital, and the reſt of the Towns in the ſion of the *Hollanders*; and the *Swedes* followed his Ex- e. The Duke of *York* parcelling out theſe Countries to r-proprietors, among whom *William Penn*, Eſq; Son r *William Penn*, Admiral in the *Dutch* Wars, was one,

all

all the reſt of the Proprietors ſome time after ſurrendered their Charters again to the Crown; whereby *New-York* and *New-Jerſey* became Royal Governments, while *Penn* remained Proprietor of that Part of the Country which had been granted to him; King *Charles* II. making him another Grant in the Year 1680, of that Part of the Country, which now conſtitutes the reſt of *Pennſylvania*, in Conſideration of Money due to his Father, Sir *William Penn*, from the Government, Mr. *Penn*, notwithſtanding the Grants he had obtained, from the Crown, and the Duke of *York*, did not look upon himſelf, it ſeems, to be real Proprietor of the Lands granted him, till he had given the *Indians* what they eſteem'd a valuable Conſideration for their Intereſt in them. The Colony increaſed prodigiouſly in a very few Years; which Succeſs was owing to their humane and friendly Treatment of the *Indians*, with whom the *Pennſylvanians* ſcarce ever had a Quarrel.

New-York and New-Jerſey.

New-York and *New-Jerſey* have uſually the ſame Governor appointed by the King, the Colonies immediately depending on the Crown; alſo his Majeſty appoints the Council, and other Officers of State; and the People only elect the Repreſentatives, as in *England*.

New-England.

By the Conſtitution of the *Maſſachuſet* Colony, the moſt conſiderable of the *New-Eng-*

them to *England* as lawful Prizes. In the Year
King *James* I. made a Grant to the Earl of *North-*
and others, of that Part of the Iſland, which lies be-
Cape *Bonaviſta* and Cape *St. Mary*'s; and the Gran-
ing incorporated, and formed into a Company, ſent a
thither; but the Severity of the Weather, Sickneſs,
rcity of Proviſions, obliged the Planters to return to
. But the *Engliſh* ſtill inſiſted on the ſole Right of
on the Coaſt; and, having a Squadron of Men of
it thither for their Protection in the Reign of King
. drove all others from thence: But in the Reign of
harles II. the *French* were ſuffered to ſettle in *Placentia*,
rwards poſſeſſed themſelves of great Part of the Iſland.
was diſcovered by *Columbus* in his ſecond
to *America*, and planted by the *Spaniards* *Jamaica.*
w Years afterwards; and remained in
eſſion of the Crown of *Spain* till 1656, when Ad-
enn, and General *Venables*, being ſent by the Uſurper
ll to reduce *Hiſpaniola*, and being diſappointed in that
, to ſave their Credit, invaded *Jamaica*, and made a
e Conqueſt of it; and the *Spaniards* have yielded and
ed it to *Great Britian* by a ſubſequent Treaty of Peace.
overnment of *Barbadoes* reſembles that of
, and the reſt of our *American* Iſlands, *Barbadoes.*
ve ſhall have occaſion to mention under
d of Trade.

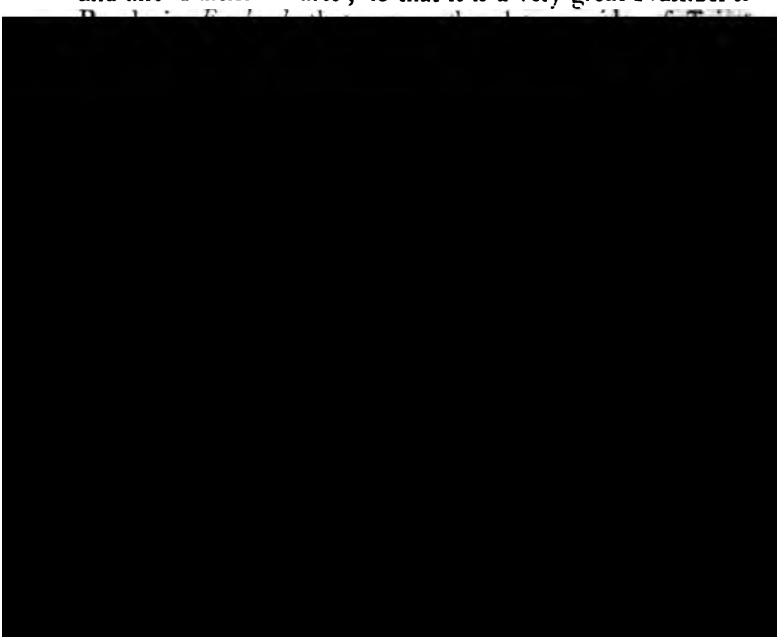
DE.] I ſhall here inquire into the Trade and Im-
: of the *Britiſh* Dominions in *America*.

ief Exports of *South Carolina* are Rice, *Carolina.*
ins, Pitch, Tar, Turpentine, Tobacco,
'ork, tanned Leather, Cedar Wood, Deal Boards,
ves, Timber of all Sorts, Maſts, Yards, *&c.* They
and ſhip off yearly about 60,000 Barrels of Rice,
ntaining about four Hundred Weight neat; they have
off alſo about 70,000 Deer-ſkins at a Medium for
'ears paſt. They have very little Shipping of their
Carolina; however, they load about 200 Sail of Ships
t *Charles-town*, and at ſome other Towns, they trade
: *Indians* for Deer-ſkins, and Bear and Buffaloe-ſkins,
ch they give them Guns, Powder, Knives, Sciſſars,
-glaſſes, Beads, and many other Trifles; and ſome
loths, Strouds, Duffields, and coarſe Calicoes, *&c.* for
omen; and they carry them on Pack-horſes for 5 or
les to the Weſtward of *Charles-town*: Tho' they go

ſo

ſo far ('tis but ſeldom) the moſt of their Trade being confined within the Limits of the *Creek* and *Charokee* Nations, which is not above 300 Miles. It ſeems, that *North Carolina* produces a good Quantity of Tobacco, and but little Rice; and *South Carolina*, on the contrary, produces vaſt Quantities of Rice, and little Tobacco; but as to the reſt of the Produce, they are pretty much the ſame. *Carolina* produces alſo moſt Sorts of Fruits, and Variety of *Engliſh* Grain, in great Abundance. *Virginia* produces moſt Sorts of Roots, and deſirable Fruits, with phyſical Plants and Herbs, in great Plenty; but, above all, great Quantity of Tobacco, ſo much uſed all the World over. Their only foreign Trade worth mentioning, is that to *England*; and that indeed is very great, and very profitable to *England*. They have alſo a Trade to the *Leeward Iſles*, whither they ſend Lumber, Corn, and Fleſh; for which they take Rum, Sugar, and Melaſſes, in Return. *England* takes from them, not only what Tobacco we uſe at Home, but very great Quantities for Re-exportation, which may properly be ſaid to be the ſureſt Way of enriching this Kingdom. They take from *England* their Clothing, Houſhold Goods, Iron Manufactures of all Sorts, Saddles, Bridles, Braſs and Copper Wares, and alſo Turners Wares; ſo that it is a very great Number of

Virginia.



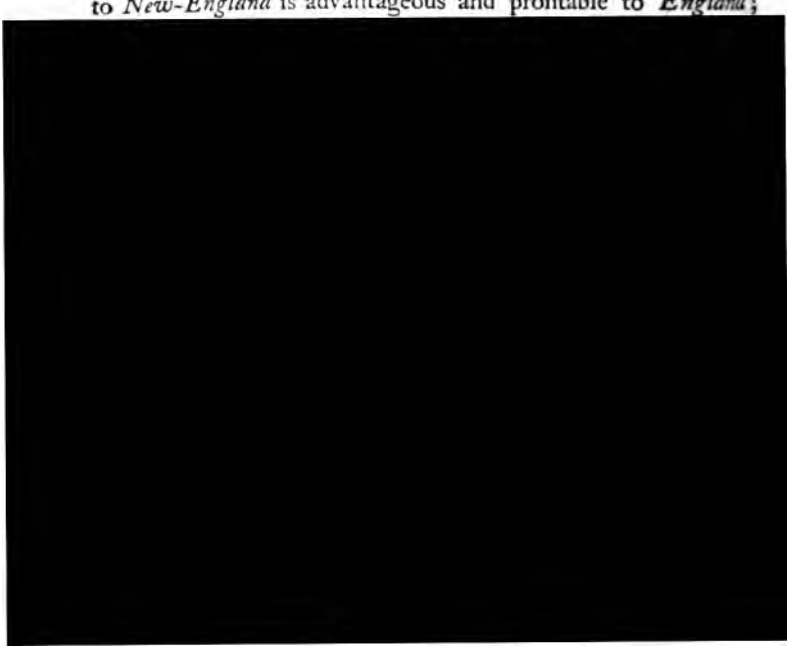
eſtimate at leſs than 6000 Pounds per *Annum*. The Produce of the delightful Country of *Penſylvania* is chiefly Wheat, Flour, Bread, Barrel-Beef, Pork, Hams, Bacon, Cheeſe, Butter, Soap, Myrtle-Wax, Candles, Starch, Hair-Powder, Cyder, Strong Beer, Tanned Leather, Linſeed Oil, Cordial Waters, Deer-ſkins, Beaver, Otter, Fox, and other Skins, and ſome Tobacco. They export alſo Lumber, as ſaw'd Boards, and Timber for building Houſes, Cypreſs, Pipe, Hogſhead, and Barrel Staves; Maſts, Yards, *&c.* Drugs, as Saſafras, Snake-root, *&c.* To ſhew the Advantage ariſing from this Province to this Kingdom, let us ſuppoſe, what is a pretty conſtant Practice: A *Londoner*, or any *Engliſhman*, lays out here in our Manufactures to the Value of 500 Pounds; it will purchaſe there 6666 Buſhels of Wheat; which, ſent to *Liſbon* at 4 Shillings *per* Buſhel, will come to 1333 Pounds, 4 Shillings, which is ſure to be ſent Home to *England* at leaſt, if not immediately, and it is of the ſame Advantage for Remittance or Exchange, as any ſuch Sum produced by Goods or Merchandize ſent from hence directly. It is pretty common for the Captain, if the Ship be Plantation-built, to have Orders to ſell the Ship, if he can get a certain Price for it, which often happens; and in that Caſe, generally, the whole Produce of Ship and Cargo is ſent to *England*; and, if it was not the Property of *Engliſhmen* reſiding in *England*, it is always ordered to be laid out in Goods of all the Manufacture of this Kingdom, or ſuch as are imported here, and ſent to *Penſylvania*. In another Branch this Province is alſo of ſignal Advantage to us; for all the Money they get by trading with the *Dutch*, *French*, *Spaniards*, or any others, which are not inconſiderable Sums, are ſent directly hither. It is computed, that, as many of their Sloops make ſeveral Trips in the Year, they cannot export leſs annually than 12,000 Tons of their own Commodities. Beſides their own Produce, they frequently ſend us Logwood, Sugar, Rice, Pitch, Tar, and Train-Oil; in fine, whatever they think we want, or they can ſpare: And as there are in the City of *Philadelphia* many Merchants of Ability, and good Capacity, they carry their Trade into all Parts, where Gain and Advantage are to be made. It has been computed, that 60,000 Pounds in Caſh have been annually remitted into *England*, for which there were always ordered Goods and Manufactures from this Kingdom only. Whatever is ſaid above of *Penſylvania*, with regard *Penſylvania.*

regard to its Produce and Trade, may be ſaid of *New-Jerſey* and *New-York*, except that they do not build ſo many Ships: They ſend fewer Ships to *England* it is thought, yet thoſe richer, as they deal for more Skins and Furs with the *Indians*. Theſe Countries ſend us all the Money which they can by any of their Trades; they do not take leſs from us than *Penſylvania*, and are, in all reſpects, of equal Advantage to us.

New-York and New-Jerſey.

New-England takes from us all Sorts of Woollen Manufactures, Linen, Sail-Cloth, and Cordage for Rigging their Ships, Haberdaſhery, *&c.* To raiſe Money to pay for what they want of us, they are forced to viſit the *Spaniſh* Coaſt, where they pick up any Commodity they can trade for: They carry Lumber and Proviſions to the Sugar-plantations; exchange Proviſions for Logwood with Logwood-cutters at *Campechey*: They ſend Pipe and Barrel-Staves, and Fiſh, to *Spain*, *Portugal*, and the *Streights*. It is computed, that, by the *New-England* Trade, there are not leſs than 600 Sail of Ships and Sloops employed; one half of which trade to *Europe*; and alſo, that, by the Fiſheries, and in the Shipping together, there are not leſs than from Five to Six thouſand Men employed. It is preſumed, that the Trade we have to *New-England* is advantageous and profitable to *England*;

New-England.



ıgar, 10,000 Tons; in Cotton, Indico, Ginger, Pimento, um, Lime-juice, Cocoa, Mahogany-Wood, *&c.* 2000 more. y this it will appear, that there is not leſs than 12000 Tons our own Shipping conſtantly employed in that Service only; er and above what is employed between that Iſland and the orthern Plantations. They take from us all Sorts of Cloath-g, both Linen, Silks, and Woollen, wrought Iron, Braſs, opper; all Sorts of Houſhold Furniture, *&c.* The Trade the other Sugar Colonies is vaſtly profitable, of which *arbadoes* is an Inſtance; for it appeared to the arliament in 1730, that this Iſland exported 4,769 Hogſheads of Sugar into *England*, valued 340,396 Pounds; and that this was the net rofit, becauſe it was admitted, that the Rum nd Melaſſes of a Sugar Plantation bear the harges of it. We may from hence conclude, at the net Product of all the Sugar Colonies ought into the Ports of *Great Britain* muſt be an immenſe ım to *England*. Beſides this conſiderable Article of Sugar, eſe Iſlands produce great Quantities of Cotton, Ginger, In-co, Aloes, *&c.* which are all brought to *Great Britain*, here the whole Profit of all our Plantations Product does and uſt center. They have been, and perhaps are, equal, it is id, to the Mines of the *Spaniſh Weſt-Indies*; and have con-ributed in a particular Manner to the Trade, Navigation, and Vealth, of this Kingdom. It is calculated, that there are 00 Sail of Ships ſent from *Great Britain* every Year to our ıgar Colonies, which are navigated by about 4500 Seamen; nd that the Freight, from the Sugars brought here, amounts 170,000 Pounds a Year; and the Duties, Commiſſions, *&c.* little leſs than 200,000 Pounds more, which upon the Vhole, is about 1,200,000 Pounds a Year Profit to *Great ritain*, beſides the Profit ariſing from the other Articles. Theſe Sugar Plantations alſo take from *England* all Sorts of loathing, both Linen, Silks, and Woollen, wrought Iron, 'c. as *Jamaica*; and we receive from them Sugar, Cotton, inger, Indico, *&c.*

Barbadoes, and the other Sugar Plantations, viz. Antegoa, St. Chriſtopher, Nevis, Montſerrat, &c.

RELIGION.] The *Indians* in *Carolina*, *Virginia*, and *Maryland*, believe in One God, the Creator of all Things, ho is infinitely happy in himſelf, but has little or no Re-ard for the trifling Concerns of Men; having committed the overnment of the World to certain inferior Deities or De-ons, to whom therefore the Natives pay their Devotion; nd theſe inferior Deities moſt of our Travellers have indiſ-eetly denominated *Devils*.

Of the Spaniſh *Empire in* America.

THE *Spaniſh* Empire in *America* contains, 1. *Old-Mexico*, or *New-Spain*. 2. *New-Mexico*, or *Granada*. 3. *California*. 4. *Terra-Firma*. 5. *Peru*. 6. *Chili*. 7. *Paragua*. 8. *Land of Amazons*. 9. *Magellanica*, or *Patagonia*. 10. *Terra del Fuego*. 11. *Cuba*. 12. *Hiſpaniola*. (1. *French*, and 2. *Spaniſh*.) 13. *Porto-Rico*. 14. *Florida*.

CLIMATE.] *Mexico* is very much incumbered with Mountains, which are, for the moſt part, co-
Old-Mexico. vered with Woods; but there are a Chain of Hills higher than uſual, that run almoſt the whole Length of it, from the South-weſt to the North-eaſt: Between theſe Hills and Mountains are many fine fruitful Valleys; but ſcarce any Plain of a conſiderable Extent. And it is very remarkable, that the Mountains on the Weſt Side of *Mexico*, are moſt of them Vulcanoes, from whence Fire and Smoke are perpetually iſſuing. In every Ocean, whether the *Indian*, *Atlantic*, or *Pacific*, the Wind continually blows from Eaſt to Weſt, between the Latitudes of 30 North and South (a little Diſtance from Land); only to the Northward of the Equator it inclines to the North-eaſt; and to the Southward of

ſerved, that as the Sun approaches either of the *Tropics*, it carries wet Weather ſo far with it; and when it is fartheſt from either *Tropic*, then the Weather is fair under that *Tropic*: On the contrary, thoſe People who live without the *Tropics*, have their fair Weather when the Sun is neareſt them, and wet Weather when it is at its greateſt Diſtance from them. In *Mexico*, their rainy Seaſon begins in *April* or *May*, and laſts till *September*: It is introduced with Thunder and Lightning, Tornadoes and Hurricanes, when the Wind blows almoſt from every Point of the Compaſs; but the worſt Weather is in *June* and in *July*. Theſe Rains, which overflow all the flat Country, the Land and Sea Breezes, which blow alternately, and their numerous Lakes, render the Air cool, and make even the Torrid Zone pleaſant; the Heats whereof would otherwiſe have been inſupportable, as the *Ancients* imagined them. The coldeſt Part of the Year is in the Months of *July* and *Auguſt*, when the low Lands lie under Water: Then the Natives really complain of Cold, 'tis ſaid, Morning and Evening, as they do in the ſucceeding Months till *February*; though the Weather then ſeems very moderate to an *European* Conſtitution. The Tops of the higheſt Mountains are indeed ſometimes very cold, being covered with Snow, even in 16 or 18 Degrees of North Latitude. The hotteſt Time of the Year is in *February*, *March*, and the Beginning of *April*; for then the Sun is ſeldom obſcured by Clouds, the Waters are every-where dried up, and it is very difficult then to meet with freſh Water in ſome Places. This Country produces ſeveral Kinds of Fruits, as Oranges, Lemons, Citrons, Pomgranates, and other fine Fruits. We know little more of *New-Mexico*, than that it is an exceeding fruitful Country, abounding with the ſame Plants and Animals as our Plantations of *Virginia* and *Carolina* do; that it alſo abounds in rich Silver Mines, and has ſome of Gold. There are in *California* large Plains, pleaſant Valleys, excellent Paſtures at all Times for great and ſmall Cattle, fine Springs of running Water, Brooks, and Rivers, with their Banks covered with Willows, Reeds, and wild Vine. On the Mountains there are all the Year long, *Meſcales*, a Fruit peculiar to this Country: and, in moſt Seaſons, *Piſtachios* of ſeveral Sorts, and Figs of different Colours. The Trees are very beautiful; and, amongſt others, the *Palo-Santo* bears a great deal of Fruit, from which they draw excellent Frankincenſe. As this Country abounds in Fruits, it does not leſs in Grain, of which there are fourteen

New-Mexico.

California.

Sorts: There are excellent *Skirrets*, or a ſort of red Straw-berries, of which the Natives eat plentifully: They have Citrons and Water-melons of an extraordinary Size: The Land is ſo good, that moſt Plants, it ſeems, bear Fruit three times a Year. The Heats in Summer are very great along the Sea-coaſts, and it ſeldom rains; but the Air of the Inland Country is more temperate. It is the ſame in Winter in Proportion: In the Months of *April*, *May*, and *June*, there falls, with a ſtrong Dew, a ſort of *Manna*, which congeals and hardens upon the Leaves of Reeds; from whence the Natives gather it, and find it as ſweet as Sugar, but not altogether ſo white. The Climate is extremely healthful, if we may judge of it by the *Miſſionary Jeſuits*, and the *Spaniards* with them; for, during five Years they were in this Country, they continued very well in Health. The Coaſts of *California* are famous for the Pearl-fiſhery; and it is thought, that there are Mines to be found in ſeveral Places, if they were ſought for. As to *Terra-Firma*: 1. *Terra-Firma Proper* has a very unequal Surface, conſiſting of exceeding high Hills, and long deep Valleys: The Valleys are watered with Rivers, Brooks, and Springs; ſome of them fall into the *North*, others into the *South-Sea*, moſt of them having their Sources in a Ridge or Chain of Moun-

Terra-Firma.

the Country is very hot for two-thirds, if not three-quarters of the Year. But in the wetteſt Seaſon there are ſome fair Days, with only a Tornado or Thunder-ſhower now-and-then. The coldeſt Time of the Year is after the Rains about *Chriſtmas*, when the fair Weather approaches. The Soil of *Terra-Firma Proper*, or the Iſthmus of *Darien*, is good in the middle of the Province; but both the Shores of the *North* and *South-Seas* are generally either a dry, barren Sand, or drowned Land, that will ſcarce produce any kind of Grain. The Sea-coaſts of this Province are commonly unhealthful; and the Mountains, which have Mines in them, produce ſcarce any thing but Shrubs. 2. *St. Martha* produces almoſt all manner of Fruits and Plants, which grow in *Old-Spain*. They have alſo Mines of Gold and Copper in their Mountains, Emeralds, Sapphires, and many other precious Stones. The Sea-coaſts are exceſſive hot; but their Mountains cool, being covered with Snow, even in this warm Climate. 3. The Mountains in the Provinces of *Venezuela* and *Caracos* are exceeding high, and the Valleys very deep, eſpecially in the Province of *Caracos*. The Tops of the Hills are barren; but the lower Part of them, and the Valleys between, have a rich Mould; ſo that here is Plenty of Sugar, Tobacco, Corn, Cattle, and rich Paſture. Their Plantations of Cocoa-nuts are eſteemed the beſt in the *Spaniſh* Dominions in *America*: There are alſo ſeveral Gold Mines in this Province. 4. The Inland Part of *Andaluſia* is mountainous, and covered with Woods, intermixed with Valleys and Meadows, that produce Corn and Paſturage; but it is not near ſo fruitful as the Provinces of *Venezuela* and *Caracos*, or ſo full of Towns and Inhabitants: This Country produces moſt of the fine Fruits which are found in *Europe*. 5. The Province of *Guiana*, or *Caribiana*, is ſubject to Inundations on the Sea-coaſts, they lying very low; the Air is exceſſive hot, and unhealthful, eſpecially in ſuch Parts of the Country as are not cleared of the Woods. 6. *New-Granada* affords vaſt Variety of Hills, and fruitful Valleys; and is eſteemed as healthful as any Part of *Terra-Firma*: In this Province, it is ſaid, there are Gold Mines; but as this is an Inland Country, and ſeldom viſited by Foreigners, we have very imperfect Accounts of them. 7. The Province of *Popayan* has a Chain of barren Mountains, almoſt impaſſable, that runs through it from North to South; ſome of which are Vulcanoes; and in one of them the Loadſtone is found. Towards the Shores of the *South-Sea* the Land is low and flat; and, as it rains, near three

quarters of the Year, innumerable Rivers and Torrents fall from the Mountains into the *South-Sea*, in the Sands whereof is found a great Quantity of Gold Duſt; and there are Mines of the ſame precious Metal in the Mountains, which induces the *Spaniards* to reſide in thoſe Parts, how troubleſome ſoever it may be living under or near the Equator, where the Heat and Rains are extremely unwholſome, as well as uncomfortable. The Face of *Peru* is very different, as it approaches near, or is diſtant from, the Sea. The Country is divided into three narrow Slips, *viz.* 1. The *Lanos*, which are ſandy Plains that run along the Sea-coaſt. 2. The *Sierras*, which are Hills beyond thoſe Plains, intermixed with Valleys. 3. The *Andes*, or *Cordeleros*, ſtill farther within the Land, which are ſteep, craggy Mountains, far ſurpaſſing all the reſt in Height. The Lands, which lie along the Coaſt, are about thirty Miles in Breadth; in ſome Places more, in others leſs; the *Sierras* 75 Miles in Breadth; and the *Andes* ſomething more than 75 Miles over. The *Andes* and *Sierras* run parallel to each other from North to South, for above three thouſand Miles: Nor are the *Lanos* low Land, but an high bold Shore; and there is no landing on it, but at the Ports, or in ſome particular Bays: However, theſe Plains may be called low in Compariſon of the *Sierras*,

Peru.

Ears, as much as poſſible, and to cover their Breaſts; for the Air was ſo ſubtle and piercing, that it penetrated the Entrails, not only of Men, but Beaſts, Horſes having been very much affected by it. And ſuch is the Height of the *Andes*, that the *Pyrenees* and the *Alps* are but as ordinary Hills, in Compariſon of them; from whence we conclude, that the Air here was too pure and ſubtle for Animals to breathe in, they requiring a groſſer Medium; and this, *Acoſta* ſuppoſed, occaſioned that Diſorder in the Stomach. The ſame Writer informs us, that there are other mountainous, uninhabited Deſarts in *Peru*, where a ſudden Blaſt of Air ſometimes ſtrikes a Traveller dead in an Inſtant. The *Spaniards* formerly paſſed theſe Mountains in their Way to *Chili*; but now they either go by Sea, or by the Side of theſe Mountains, to avoid the Danger, ſo many having periſhed in going over them; and others, that have eſcaped with their Lives, have loſt their Fingers and Toes, and have been lamed. The ſame Gentleman aſſerts, that General *Coſtilla* marching over it with an Army, great Part of his Men ſuddenly fell down dead, and their Bodies remained there without Stench or Corruption. And ſome *Engliſh* Seamen aſſure us, that they have ſeen ſuch Numbers of Bodies of Men, Women, and Children, lying dead upon the Sands there, that a Man might have walked on them half a Mile: That the Bodies, to Appearance, ſeemed as if they had not been dead a Week; but when they were handled, they proved as dry and light as a Sponge, or a Piece of Cork. It is agreed on all Hands, that the Heat of the Sands, and the Drineſs of the *Peruvian* Air, preſerved theſe Bodies from Putrefaction, whatever was the Cauſe of their Deaths. As to the Weather in *Peru*, it is various, according to the Situation of the Land: The *Lanos*, or ſandy Plains by the Sea-ſide, never have a Drop of Rain upon them, but frequently thick Miſts riſe there. On the *Sierras*, or Hills beyond, the Rains fall when the Sun is in the Southern Signs, as they do in other Countries that lie between the Equator and Tropic of *Capricorn*. And on the *Andes*, the vaſtly high Mountains that are ſituated fartheſt from the Sea, it rains or ſnows two-thirds of the Year, and is exceſſive cold. It is very ſtrange, that the Plains on the Sea-ſhore of *Peru* ſhould have no Rains; becauſe the Sea-coaſts, in other Countries, are uſually more ſubject to Rain, and cloudy Weather, than either the Ocean at a great Diſtance from the Land, or the middle of any Continent. For Inſtance, the *Low-Countries*, in *Holland* and *Flanders*, have more wet and cloudy Weather, than either the middle of *Germany*, or *France*; in

like manner, Seamen uſually find ſerene and ſettled Weather four or five hundred Miles from Land, eſpecially between the *Tropics*; and judge themſelves near Land, when they ſee thick Clouds, which uſually hang over it: They alſo obſerve, that Hurricanes are more frequent and violent near the Land, than they are an hundred Leagues out at Sea; though in that Part of the *South-Sea*, which bounds *Peru* on the Weſt, they know not what Storms or Hurricanes mean. The Earthquakes, to which *Peru* is ſubject, eſpecially about the City of *Lima*, muſt neceſſarily caſt a Damp on all the Enjoyments of the prodigiouſly-wealthy Merchants. Great Part of their Towns, Cities, and vaſt Mountains, have been thrown down by theſe terrible Events; and the Rivers have been turned out of their Courſes. In the Year 1687 the Sea ebbed ſo far from the Shore, that there was no Water to be ſeen; and after the Sea had diſappeared a conſiderable Time, it returned in rolling Mountains of Water, and drowned both Men and Cattle for 150 Miles along the Coaſts. The Ships, 150 Leagues at Sea to the Weſtward of *Lima*, were ſenſible of this terrible Shock, the Seamen thinking they had ſtruck upon a Rock; but, after their Conſternation was a little over, they caſt the Lead, and ſounded, but could find no Ground; though the Sea, which uſually looks green, was then of a whitiſh Colour, and the Water they took up mixed with

Breath quick and ſtrong, and to open their Mouths wider than ordinary, applying to them likewiſe their Handkerchiefs, to condenſe their Breath, and break the extreme Coldneſs of the Air. Writers obſerve, that thoſe who paſs the *Andes* in *Peru*, ſuffer great Reachings and Vomitings; but thoſe who travel over the Mountains of *Chili*, never are affected with thoſe Diſorders, but only the Difficulty of Breathing: So that in that Part of the *Andes* in *Peru*, which they call *Pariacaca*, there may be a Concurrence of other Cauſes, and a particular Diſpoſition of the Climate, to which the Cauſe of the above Effects may be attributed, and not to the Height of the Mountains; for theſe in *Chili* are higheſt without Compariſon. Travellers paſs over theſe Mountains, treading, as it were, upon Clouds; when they aſcend the higheſt Parts, they can no longer ſee the Earth for the Clouds below; but the Heavens are clear, and the Sun ſhines out in its full Luſtre. They obſerve the Rain-bow (which in the Valleys they ſee croſſing the Heavens) extended under their Feet; nor is it leſs admirable, that, while they travel over theſe Hills, and ſee at a Diſtance Tempeſts and Storms falling into the Valleys beneath, the Air is very ſerene over their Heads. There are in this Chain of Mountains ſixteen Vulcanoes, which, at ſeveral times, have broken out, and cauſed Effects very terrible and aſtoniſhing to all the Country: Among theſe diſmal Events, that which happened in the Year 1640 is very remarkable; for a Mountain burnt with ſo much Force, that it was broken in two, and caſt forth Pieces of Rocks all on Fire, with ſo horrible a Noiſe, that it was heard many Leagues off, juſt like the going off of Cannons. The *Andes* are ſuppoſed to be very rich in Mines; but the *Indians* endeavour to conceal them from all other Nations: For it ſeems, if any one among them diſcovers any thing of this kind, his Death is infallible: Beſides, the Reaſon for not ſeeking after theſe Mines is, the Natives have great Plenty of every thing neceſſary for Life. The Difference which Travellers obſerve in paſſing the *Andes*, between each Side of the Mountain, the Eaſt and Weſt Parts, is ſo great, that they ſeem two different Worlds; for, on the Top, the Traveller diſcovers both Horizons; and, when he looks to the Eaſt, all is covered with thick Vapours, which ſeem to hinder the Light, and ſhadow all the Country; but, on the Weſt, he obſerves the Heavens ſo bright, that it cauſes Pleaſure and Joy to look on them: The Eaſt-ſide is full of a cloudy, thick Air, which ingenders Storms and Hail, with horrible Thunder and Lightnings; On the Weſt is not

a Cloud

a Cloud to be ſeen, but all is clear and bright. In going down to the Eaſtward alſo, there are fewer Fountains and Rivers, thoſe muddy, and the Face of the Land melancholy, without ſo much as one green Tree to recreate the Sight, nor any pleaſant Verdure; But, on the Weſt of the Mountains, it is quite otherwiſe; for as ſoon as the Traveller begins to deſcend, he meets with lovely Springs; the Trees are green, and Groves fragrant and pleaſant; and the little Valleys are like ſo many Reſting-places in that great Stair-caſe. From the very Foot of the Mountains one may feel the Mildneſs of the Sea-air, and a Traveller is charmed with the Harmony of the Birds, and other delightful Objects. The Valleys alſo are full of odoriferous, beautiful Flowers, produced by Nature without human Art or Induſtry; and there are amongſt them extraordinary phyſical Plants. The little Hills afford good Paſture, and, in their Valleys, Olives, Almonds, and all Sort of Fruit-trees, thrive extremely well; in the Plains alſo are Vineyards, of which are made excellent Wine. With the firſt Rains of the Winter, which are about the middle of *May*, the *Andes* begin to be covered with Snow, and continue ſhut up, or impaſſable, five or ſix Months. But, in ſpeaking of the Seaſons of *Chili*, it is neceſſary to have regard to the Diviſions of the Country, which are comprehend-

of *Cayo*, which lies East of the *Andes*, extending from *Paragua*, or *La Plata*, to 45 Degrees, on the contrary, the Winter is extreme cold; it freezes in the House; and their Cattle die, if left abroad; and the Heats are equally intolerable in the Summer: Thunder, Lightning, and Tempests, are frequent here also in Summer, and such Deluges of Rain in the Spring, as overflow the Country. 3. I comprehend the Country, called *Magellanica*, or *Patagonia*, under the general Name of *Chili*. *Magellanica.*

This is a cold, uncomfortable Country; and, according to our Seamen, the Cold is more intense here, than in other Countries in the same Latitude in our Northern Hemisphere. Certain it is, that none of our *European* Adventurers have been invited hither by the Air or Soil, to plant Colonies, either in the East or West Side of *Patagonia*, or *Magellanica*. *Terra del Fuego*, like the Continent over-against it, is mountainous and woody, the Tops of the Mountains always covered with Snow; but it has several good Bays and Harbours on the Coast, to shelter Shipping from the Storms and Tempests that reign in those Seas. *Terra del Fuego.*

Paragua, or *La Plata*, consists of large Plains, extending two or three hundred Leagues in Length, without any Trees, at least any thing that looks like Timber, and scarce a Hill, or Stone, to be seen in them; but in the Country to the Eastward of the great River *Paragua*, that borders on *Brasil*, there is a Variety of Hills and Valleys, Woods and Champain. As to the Seasons, the North Part of this Country has, in *November* and *December* annually, when the Sun is vertical, very heavy Rains, Storms, and Tempests. But directly contrary, in that Part of the Country that lies to the Southward of the Tropic of *Capricorn*, it is their Summer, (their fair Season when the Sun is nearest them, *viz.*) in *November*, *December*, and *January*; and those Rivers which rise within the Tropics, particularly *La Plata*, *Paragua*, and *Parana*, after the Rains are fallen within the Tropics, swell and overflow their Banks, and the flat Countries, as they pass through the South Part of this Country, rendering it as fruitful at the *Nile* does *Egypt*; and indeed this is the Case in almost every Part of the World, where the Rivers rise within the Tropics. *Paragua.*

The Country of the *Amazons* enjoys a cooler Air, than could be expected so near the Equator; which proceeds from the heavy Rains, that occasion the numerous Rivers to overflow their Banks one half of the Year; from *Amazons.*

the

the cloudy Weather; from the Shortneſs of the Days, which are never more than twelve Hours long; and from the briſk Eaſterly Wind, that blows frequently from the *Atlantic* Ocean quite through the Country, ſo ſtrong that the Veſſels are enabled thereby to ſail againſt the Stream, and perform the Voyage almoſt as ſoon up the great River *Amazon*, as down it; which I perceive is a Voyage of eight or ten Months, where no ill Accidents interrupt the Paſſage. Travellers alſo obſerve, that they have moſt terrible Thunder and Lightning great Part of the Year; but this is no more, than what is uſual in other Countries, that lie under the Equinoctial: And it may properly be ſaid, they have two Winters and two Summers every Year; that is, fair Weather when the Sun is at its greateſt Diſtance from them in either Tropic; and foul Weather when it is vertical, as it is at the Vernal and Autumnal Equinox. In *Cuba* there is a Ridge of Mountains, which runs almoſt through the Iſland from Eaſt to Weſt, well repleniſhed with Timber; but the Land near the Shore is generally a plain Champain Country. They have no Winters here, but great Rains and Tempeſts uſually when the Sun is vertical in *July* and *Auguſt*; which cools the Air, however, and renders the Climate tolerable. The faireſt Seaſon is, when the Sun is fartheſt

Cuba.

for Life. As to the Air, &c. of *Spaniſh Florida*, ſee *Carolina*. I have omitted the particular Produce of the *Spaniſh* Empire in *America*, in order to treat of them more fully under the Head of Trade in this Chapter. *Florida.*

TRADE.] The Value of the Merchandize in the City of *Mexico* is not to be computed; this City being the Mart for all Goods brought from the *Eaſt-Indies*, or *Europe*: Thoſe of the *Eaſt-Indies* they receive from *Acapulco*, a Sea-port in *Mexico*, on the *South-Sea*; and thoſe of *Europe* from *La Vera-Cruz*, ſituated in the Bay of *Mexico*, or the *North-Sea*: And their own native Treaſures, Gold, Silver, Precious Stones, &c. added to the former, make the Shops and Markets of *Mexico* the richeſt that are to be found in any Town upon the Face of the Earth. It ſeems, the *Spaniards* employ but two Ships annually in the rich Trade between *Acapulco* and the *Philippine* Iſlands near the Coaſt of *China*; they do not go together in Company, but make the Voyage alternately: One of them ſets out from *Acapulco* the latter end of *March*, or the Beginning of *April*, and arrives at *Manila*, in the *Philippine* Iſlands, ſome time in *June*, when the other is ready to ſail from *Manila* to *Acapulco*. It is reckoned about 8000 Miles from *Acapulco* to *Manila*; and theſe the *Spaniards* ſail in ten Weeks, or three Months, in going from *Mexico* to *Manila*, having a conſtant Trade-wind from the North-eaſt, and ſerene Weather in 10 or 12 Degrees of North Latitude, which they get into as ſoon as they can, and have ſcarce any Occaſion to alter their Sails till they arrive at the *Ladrone* Iſlands, about 400 Leagues ſhort of the *Philippines*, where they touch, and take in freſh Proviſions and Water. And, in this Latitude, the *South-Sea* may well be ſtiled *Pacific*; for they ſcarce ever meet with Storms, or bad Weather, all the Way. The Cargo of this Ship conſiſts chiefly of Silver. The Voyage from *Manila* to *Acapulco* is performed with incredible Hazards and Hardſhips, which no Gain would induce a wiſe Man to undertake twice; for, when they leave *Manila*, they are forced to abandon the Pacific Part of the Ocean, and ſtand away to the North, till they come in about 35, or perhaps 40 Degrees, before they can meet with Weſterly, or even variable Winds! And here they are toſſed by the mountainous Waves, and their Patience tried by unconſtant Weather. This Voyage may be looked upon as the longeſt and moſt dreadful of any in the World; as well becauſe of the vaſt Ocean to be croſſed, the Wind always a-head, as for the terrible Tempeſts, which happen one upon the back of another, in the Courſe they

are

are obliged to take, and for the deſperate Diſeaſes that ſeize People, and many other ſhocking Calamities. The *Spaniards*, in ſailing from the *Philippine* Iſlands to *America*, always take Advantage of the Southerly Monſoon, which ſets-in about *May* or *June*, on the Coaſt of *China*, and blows till *September* or *October*; this carrying them as high as Latitude 30 Deg. North, where they begin to meet with variable Winds, it being very difficult for them to ſail Eaſt: And, it ſeems, they uſually arrive at the deſired Port of *Acapulco* about *Chriſtmas*. The Merchants, 'tis ſaid, uſually get 150, or 200 *per Cent.* by this Voyage; the Pilot may make about 20,000 Pieces of Eight (4*s.* 6*d.* each.) his Mates 9000 each; the Captain of the Galleon 40,000; the Boatſwain, who has the Privilege of taking ſeveral Bales of Goods on board, gets an Eſtate in one Voyage; and the Wages of every Sailor is about 370 Pieces of Eight, amounting to about 84*l.* Sterling. The Cargo of this Ship from *Manila* conſiſts of Diamonds, Rubies, Sapphires, and other precious Stones, found in the *Eaſt-Indies*; Cinnamon, Cloves, Mace, Nutmegs, and Pepper; rich Carpets of *Perſia*, the Camphire of *Borneo*, the Benjamin and Ivory of *Pegu* and *Cambodia*; Silks, Muſlins, and Calicoes of the *Eaſt-Indies*; the Gold-duſt, Tea, China-ware, Silk, Cabinets, &c. of *China* and

which brings me to ſpeak of the Trade between *Mexico* and *Old-Spain*. Thirty or forty large Ships carry on the Trade between *Spain* and their Dominions in *America*; and theſe are almoſt all of them their own Veſſels, no Trade being ſuffered to be carried on in foreign Bottoms, or any Foreigner to viſit their Coaſts, unleſs the *South-Sea Company* in *England*, who furniſh them with Slaves, and that under ſeveral Reſtrictions: and his Catholick Majeſty, on condition that the Company ſhall not carry on any clandeſtine Trade, grants them the Privilege of ſending out a Ship annually to trade to the *Indies*. The Veſſels uſed by the *Spaniards* in tranſporting Merchandize from *Spain* to *America*, are generally large, and of good Force, and called *Galleons*: They ſail in Fleets annually from *Cadiz*, laden with Goods of many different Nations; but the *Engliſh*, *French*, *Dutch*, and *Italians*, are Proprietors of the greateſt Part of their Cargoes, and the *Spaniards* are, in a great meaſure, their Factors; for, when the Galleons return from *America*, with the Treaſure for which the Goods have been ſold, it is, moſt of it, diſtributed amongſt the Merchants and Factors belonging to thoſe four Nations. The *Spaniards*, employed in this Affair, are Men of ſuch ſtrict Honour, that thoſe, in whoſe Names theſe Effects are ſent over, and the Returns made, ſcarce ever abuſe the Confidence that is placed in them, or betray their Principals; for, by the Laws of *Spain*, no Stranger can, directly or indirectly, trade to the *Spaniſh Weſt-Indies*, but he forfeits his Goods. However, it cannot be ſuppoſed but the Government of *Spain* is very well appriſed, that this Trade is, in a manner, carried on by Foreigners, and, for very good Reaſons, connive at it: They know their own People are not able to freight theſe Fleets; and, if they were not enabled to do it by Foreigners, their *American* Dominions muſt want all manner of Neceſſaries almoſt for Cloathing and Furniture. It muſt be confeſſed, that it would be much more for the Advantage of the Kingdom of *Spain*, to encourage Manufactures at Home, and trade more with the Product of their own Country: but, ſince they are not to be brought to this, the next beſt thing they can do is, to turn Factors and Carriers for their Neighbours; for, beſides the Advantages of theſe Effects paſſing through their Hands, the Revenues of the *Spaniſh* Crown muſt be vaſtly increaſed, by the Importation and Exportation of them. The greateſt Part of the *Galleons* ſail to *Porto-Bello*, and are called the *Flota*; the other Part, called the *Flotilla*, or little Fleet, ſail

ſail to *Vera-Cruz* in *Mexico*. The *Flota* ſell their Merchandize chiefly at the Fair of *Porto-Bello*, where they take on board Gold, and Silver, aud other rich Treaſures of *Peru* and *Chili*, in Return for their Effects. The *Flotilla* ſell their Cargoes at the Fair of *Vera-Cruz*; to which place is brought the Gold and Silver of *Mexico*, with the Gold-duſt, Precious Stones, and other Treaſures of *China*, and the *Eaſt-Indies*; and with theſe the *Flotilla* is freighted on its Return to *Europe*. The *Galleons*, when they go from *Spain*, ſail to the South-weſt, and get into the Way of the Trade-wind as ſoon as they can, which carries them into 11 or 12 Degrees of North Latitude; then, bending their Courſe directly Weſt, they leave the *Caribbee* Iſlands on the Right, or Star-board quarter, and continue their Courſe to the Weſtward, till they arrive at *Rio de la Hacha*, where they come to an Anchor, and Expreſſes are immediately ſent to *Carthagena*, *Panama*, *Porto-Bello*, *Vera-Cruz*, &c. to prepare the King's Treaſure for the *Galleons*, to take on board at their Return: At which the greateſt Part of the Fleet ſails to *Carthagena*, and *Porto-Bello*, and the reſt to *Vera Cruz*. All the *Galleons* uſually join together, on their Return, at the *Havanna*, in the Iſland of *Cuba*; and ſailing from thence to *Spain* in Company, take a very different Courſe from that by which they

after which they ſtand to the Northward, through the Gulph of *Florida*, till they come into the Latitude of 30 or 40; when they ſtretch away to the South-eaſt, till they make the Iſland of *Porto-Rico*; and, having diſpatched their Buſineſs there, they continue their Courſe to the Southward, till they arrive at *Trinity-Iſland*, near the Mouth of the River *Oronoko*: From thence the *Guarda Coſtas* ſail to *Margarita*, another conſiderable Iſland near the *Main*, coaſting along to *Comana*, and ſo to *Caracos*; then they double Cape *La Vela*, and coaſt along by *Rio de la Hecha*, *St. Martha*, and *Carthagena*; on which Coaſt they frequently meet with *Engliſh*, *French*, and *Dutch* Trading Sloops, and make Prizes of them: And, having ſtaid ſome time at *Carthagena*, they proceed to *Porto-Bello*; whence, having viſited the Bay of *Campeachy*, they return at length to *Vera-Cruz* again. The Smuggling, or Clandeſtine Trade, carried on by the *Engliſh*, *French*, and *Dutch*, is very beneficial to thoſe Nations; for the Goods carried over in the *Galleons*, are bought up at extravagant Rates at the Fair of *Porto-Bello*, to be tranſported again by the *South-Sea* to *Peru*; which extravagant Prices for Clothing, and Furniture, tempt the *Engliſh*, &c. to fit out Sloops with what Neceſſaries are wanting on the Coaſt of *Mexico*, &c. in order to trade with the *Spaniards* on thoſe Coaſts, who are no leſs ready to receive the Goods of theſe Foreigners, than they are to ſell them, giving Pieces of Eight for what they buy. But, as was obſerved before, if the *Barlavento* Fleet, or *Guarda Coſtas*, meet with ſuch Trading Veſſels, they never fail to make them all Prize; and even ſometimes ſeize on Ships that have never been concerned in this clandeſtine Trade, on Suſpicion; and, finding Pieces of Eight on board, have frequently procured them to be condemned; which has been the Cauſe of the many Complaints our Merchants have made, and the Ground of the late War with the Crown of *Spain*. For it is highly neceſſary, that our Trade and Navigation, in the *Weſt-Indies*, be carried on without Interruption; and the fair Trader be brought under no ſuch Hardſhips, as may diſcourage him from carrying on a Trade to our Plantations; which is ſo advantageous to the Crown of *Great Britain*, and its Subjects, as was obſerved in treating of the Trade of the *Britiſh* Dominions in *America*. The Logwood-Trade, carried on by the *Engliſh*, has occaſioned many Diſputes between *Britain* and *Spain*; this Buſineſs of cutting Logwood in the Bay of *Campeachy*, the *Engliſh* have followed for a great many Years, in a Part of the Country deſtitute of *Spaniſh* or *Indian* Inhabitants; and

looked upon it, that this long Poſſeſſion had given t
leaſt as good a Right to that Part of the Country, as tl
niards ſeem to have to any of the reſt: And, in ſome
ties, we are told, the *Spaniards* ſeem to have yield
Trade to the *Engliſh*. However, they have thought
late Years, to fall upon our Logwood-cutters, killed n
them, and carried the reſt into perpetual Impriſonme
ſuffering them to be exchanged or ranſomed. As
Trade of *Paraguay*, the City of *Buenos Ayres* is a great
for hither *European* Merchandize is brought, and ſe
hence to *Peru* and *Chili*; and hither great Numbers
groes are brought by the *Engliſh*, by virtue of the
Contract. From *Buenos Ayres* are exported to *Europe*
the Gold and Silver of *Peru*, with vaſt Quantities of
and Tallow, and other Merchandize.

RELIGION.] The *Mexicans*, before the *Spaniards*
among them, acknowledged, that the World was g
by ſeveral Gods; and therefore built Temples, and pa
Devotions, to them. But they had the greateſt Ve
for the Sun; as is evident from their aſcribing whate
great and wonderful, to the Direction and Influence
glorious Planet. They had, however, no Image of tl
venly Body in the Temple of *Mexico*; for they ima

Of the Portugueſe *Empire in* America.

BOUNDARIES.] BRASIL is bounded on the Eaſt, North, and South, by the *Atlantic* Ocean; on the Weſt, by the *Land of the Amazons*, and *Paraguay*.

SITUATION.] *Braſil* is ſituated between the Equator and 45 Degrees South Latitude; and between 35 and 58 Degrees Weſt Longitude. The Length whereof is 2220; and the Breadth 900 Miles: The Square Miles are 940,000.

CLIMATE.] As to the Face of the Country, the Land is rather low than high near the Coaſt, but exceeding pleaſant, diverſified with Woods, and Meadow-grounds, and Trees, for the moſt part, Ever-greens: But on the Weſt Side of it, far within Land, are high Mountains, which ſeparate it from *Paraguay*; and, in theſe, are innumerable Springs and Lakes, from whence iſſue abundance of Rivers, that flow into the greater ones of *Amazon* and *La Plata*, or run Weſt to Eaſt, and fall into the *Atlantic* Ocean. That Part of *Braſil*, which lies near the Equator, like other Countries in the ſame Situation, is ſubject to great Rains, and variable Winds, particularly in the Months of *March* and *September*, when they have Deluges of Rain, with Storms and Tornadoes, the Country overflowed, and the Air unhealthful. The Winds and Seaſons, from five Degrees to about 23 and an half South, are the very reverſe to what they are in other Parts of the World in the ſame Latitudes; for, whereas the dry Seaſon comes on in other Places South of the Equinoctial, when the Sun goes to the Northward of the Equator, and the wet Seaſon begins when the Sun returns to the Southward, here the wet Seaſon begins in *April*, when the South-eaſt Winds ſet in with violent Tornadoes, Thunder and Lightning: And in *September*, when the Wind ſhifts to Eaſt-north-eaſt, it brings with it a clear Sky, and fair Weather. There are but two Winds that blow upon this Coaſt, *viz.* the South-eaſt, from *April* to *September*, and the North-eaſt from *September* to *April* again: But 30 or 40 Leagues out at Sea, they meet with the conſtant Trade-wind, which blows in the *Atlantic* Ocean all the Year round from the Eaſtward, with very little Variation.

GOVERNMENT.] The Coaſt of *Braſil* was firſt diſcovered by *Americus Veſputius*, an *Italian*. Several private *Portugueſe* Adventurers, ſoon after, went over to *Braſil* with their Families; but were, moſt of them, deſtroyed by the Natives;

and no Settlements were made, to any purpoſe, till the Year 1549, when *John* King of *Portugal* ſent a great Fleet thither, with 1000 Soldiers on board.

TRADE.] The *European* Ships commonly arrive in *Braſil* in *February* or *March*, and they have generally quick Paſſages; finding, at that time of the Year, briſk Gales to bring them to the Line, little Trouble then in croſſing it, and briſk Eaſt-north-eaſt Winds to carry them thither. The chief Commodities theſe Ships tranſport from *Europe*, are Linen-cloths, both coarſe and fine; Woollens, as Bays, Serges, Perpetuanas, *&c.* Hats, Stockings, both of Silk and Thread; Biſcuit-bread, Wheat-flour, Wine, Oil-olive, Butter, Cheeſe, *&c.* Iron, and all Sorts of Iron-tools, Pewter Veſſels of all Sorts, as Diſhes, Plates, Spoons, *&c.* Looking-glaſſes, Beads, and other Toys. The Ships commonly return from *Braſil* the latter End of *May*, or in *June*. They bring to *Europe* Sugar, Tobacco, either in Roll or Snuff, never in Leaf.

Of the French *Empire in* America.

CLIMATE, GOVERNMENT, TRADE.] AS *Louiſiana* reſembles *Carolina* in theſe Articles; and as *New-France* reſembles *New-England*, *New-York*, *New-Sco-*

of *Curaſſow* was never without Ships from *Carthagena* and *Porto-Bello*; however, the *Dutch* have ſtill a very extenſive Trade in this Place, ſending Ships of good Force from *Holland*, freighted with *European* Goods, to this Coaſt, from whence they make very profitable Returns. The Iſland of *Bonair* contains about 168 Square Miles; the *Dutch* have ſeven or eight Soilders here, and five or ſix Families of *Indians*, whoſe chief Employment is the looking after their Goats for their Maſters, of which the *Dutch* ſalt up great Numbers every Year. Add to theſe the Iſland of *Oraba*, ſeven or eight Leagues to the Weſtward of *Curaſſow*; which are all the Acquiſitions of the *Dutch* in *America*.

ASTRONOMY.

Of the SOLAR SYSTEM *according to* COPERNICUS.

to turn round on its own Axis, from Weſt to Eaſt, in about 25 Days. Round about him at unequal Diſtances ſix opaque ſpherical Bodies continually revolve: Theſe are called the primary Planets. That which is neareſt to the Sun is called *Mercury*; the next *Venus*; then our Earth; the next beyond is *Mars*; after him *Jupiter*; and the moſt diſtant of all is *Saturn*. *Saturn*, *Jupiter*, and *Mars*, are called ſuperior Planets, becauſe their Circuits are beyond the Earth's Orbit; *Mercury* and *Venus* are called inferior Planets, becauſe their Circuits are within that Orbit.

Beſides theſe, there are diſcover'd in this Syſtem ten other Bodies, which move about ſome of theſe primary Planets in the ſame manner, as they move round the Sun. Theſe are called ſecondary Planets. The moſt conſpicuous of them is the Moon, which moves round our Earth; four move in like manner round *Jupiter*, and five round *Saturn*.

The ſame Planet is not always equally diſtant from the Sun; but if the Diſtance of the Earth from the Sun be divided into ten equal Parts, the mean Diſtance of *Saturn* from the Sun will be 95 ſuch Parts, of *Jupiter* 52, of *Mars* 15, of *Venus* 7, and of *Mercury* 4. Now the Diſtance of the Earth from the Sun is found to be about 76 Millions of *Engliſh* Miles. If therefore you multiply one tenth Part of this Diſtance, which is about 7600000 Miles, by 95, it will give you the Diſtance of *Saturn* from the Sun, in *Engliſh* Miles; if by 52, it will give you the Diſtance of *Jupiter*; if by 15, of *Mars*; if by 7, of *Venus*; and if by 4, of *Mercury*.

But from a round Calculation, the Diſtance of each Planet from the Sun in *Engliſh* Miles is about

Mercury	32	Millions of Miles,
Venus	59	
Earth	76	
Mars	123	
Jupiter	424	
Saturn	777	

The Diſtance of the Moon from the Earth is about 30 of the Earth's Diameters, or 240 Thouſand Milles. Its Proportion to the Earth in Magnitude is as 5 to 258; that is, it is more than 50 times leſs than the Earth. The Sun is about a Million of times bigger than the Earth.

The Diameters of the Sun, the Earth, and each of the Planets, in *Engliſh* Miles, are nearly as follows;

Saturn	67,900	Miles.
Jupiter	81,200	
Mars	4,444	
Earth	7,900	
Moon	2,175	
Venus	7,900	
Mercury	2,460	
Sun	764,300	

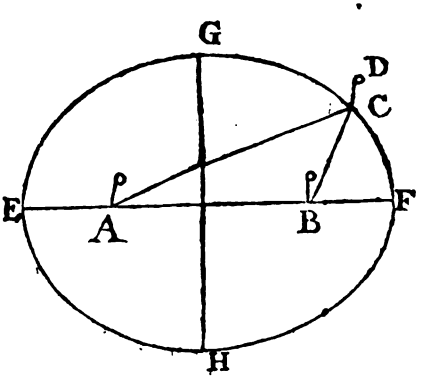
All theſe Planets, both primary and ſecondary, being opaque Bodies, and receiving all their Light from the Sun, as well as making their great Revolutions round him, are for theſe Reaſons look'd upon as Dependents on him, and make up altogether what is called the Solar Syſtem.

All theſe Planets move one Way, from Weſt to Eaſt; and of the primary Planets, the moſt remote is longeſt in finiſhing its Courſe round the Sun. The Period of *Saturn* falls ſhort only 16 Days of 29 Years and a half. The Period of *Jupiter* is 12 Years wanting about 50 Days. The Period of *Mars* is within 12 Days of 2 Years. The Revolution of the

viſible, they again appear to riſe in or near the ſame Place as they did at firſt. Now by reaſon of *Mercury*'s Nearneſs to the Sun, and of *Saturn*'s great Diſtance from him, no Obſervations of this kind have hitherto been made on them, and therefore their diurnal Motion, or Revolution round their own Axis, tho' probable, is not yet abſolutely determined.

As the Ecliptic Line is the Orbit or annual Path of the Earth, ſo each Planet has its proper Orbit, whoſe Plane differs ſome few Degrees from the Plane of the Orbit of the Earth; and to a Spectator's Eye placed in the Center, would interſect or cut the Earth's Orbit at two oppoſite Points or *Nodes*. To repreſent this more plainly to your Imagination, ſuppoſe, ſays Mr. *Watts*, as many Hoops as there are Planets, thruſt through with ſeveral ſtrait Wires, and thereby join'd in different Places to the Hoop that repreſents the Plane of the Ecliptic, *i. e.* the Earth's Orbit; and then let thoſe Hoops be turn'd more or leſs obliquely from the Plane of the Ecliptic: For all the ſeveral Orbits or Paths of the Planets do not croſs or interſect the Ecliptic in the ſame Point, nor at the ſame Angles; but their Nodes or Interſections of the Ecliptic are in different Parts of the Ecliptic, and alſo make different Angles with it.

Each of the primary Planets moves round the Sun in a Line which forms an Ellipſis, which I will here ſhow you how to deſcribe.



Fix upon any Plane two Pins, as at A and B. To theſe tie a String ACB ſomewhat longer than their Diſtance from

from one another. Then apply a third Pin D in the Double of the Thread, ſo as to hold it ſtrain'd, and in that manner carrying this Pin about, the Point of it will deſcribe an Ellipſis. If through the Points AB the ſtrait Line EABF be drawn, and terminated at the Points E and F, this is the longeſt Line that can be drawn within the Figure, and is called the greater Axis of the Ellipſis. The Line GH, drawn perpendicular to this Axis EF, ſo as to paſs thro' the middle of it, is called the leſſer Axis. The two Points A and B are called Focus's. Now each primary Planet moves round the Sun in a Line of this kind, the Place of the Sun being in one of the Focus's. Suppoſe A to be the Place of the Sun, then E is the Point wherein the Planet will be neareſt to the Sun, and at F it will be the moſt remote. The Point E is call'd the Perihelion of the Planet, and F the Aphelion. In G and H the Planet is ſaid to be in its middle or mean Diſtance, becauſe the Diſtance AG or AH is truly the middle between AE the leaſt, and AF the greateſt Diſtance.

Of the ſix *primary Planets*, it hath not been obſerv'd that more than three are attended with *Secondaries*, *Moons*, or *Satellites*, viz. the *Earth*, *Jupiter*, and *Saturn*.

The Moon is a ſecondary Planet to the Earth, and performs her Revolution round it, in ſomewhat leſs than 28

15 Days 22 ½ Hours. The outermoſt is removed to the Diſtance of 56 Semi-diameters, and makes its Revolution in about 79 Days 7 ½ Hours. Beſides theſe Satellites, there belongs to *Saturn* another Body of a very ſingular Kind. This is a ſhining, broad, and flat Ring, which encompaſſeth the Planet round about, without adhering in any Place to its Body. But what Laws this Ring is ſubject to, or what Uſes it may ſerve, are yet unknown.

The Reaſon for taking ſuch particular Notice of the Diſtance of the primary Planets from the Sun, and of the ſecondary Planets from their reſpective Primaries, is this; theſe ſeveral Diſtances are requiſite to be known, in order to apprehend more clearly the Excellency of the *Copernican* Syſtem; according to which, the Motions of all the Planets, both Primary and Secondary, are regulated by one general Law, *viz.*

The Squares of the periodical Times of the { Primary / Secondary } Planets are one to another, as the Cubes of their Diſtances from the { Sun, / Center of their Primary.

Far beyond this Solar Syſtem are placed the fixed Stars, at ſuch an immenſe Diſtance, that the beſt Teleſcopes repreſent them but as Points: They are called fixed Stars, becauſe from all Ages they have not been obſerv'd to change their Situation. Hence, ſays Mr. *Wells*, it is uſual to denote the *Place* of any of the intermediate Celeſtial Bodies, by aſſigning what Part of the Sphere of the fixed Stars they appear to us to be *in*, or more properly *under*. And accordingly it is uſual to diſtinguiſh that Tract of the Sphere of the fixed Stars, under which all the Planets move, by the Aſteriſms or Conſtellations that lie in that Tract; which being fancy'd to repreſent ſeveral Things, are therefore called *Signs*; and becauſe the Things repreſented by them are moſt of them † *Zodia*, or Animals, hence all this Tract is ſtil'd the *Zodiac*. Now the *Orbit*, wherein the Earth performs its annual Period (and which the Sun ſeems to move round every Year) runs under the very middle of the Zodiac; whence this middle Part of the Zodiac is of ſpecial Note in Aſtronomy, and is therefore diſtinguiſh'd by a peculiar Name, being called the *Ecliptic*. This, as well as the whole Zodiac, is divided into twelve Parts, diſtinguiſh'd by the *Conſtellation* or *Sign*, to which each Part was formerly aſſign'd. The Names and Characters of the ſaid Signs are as follows.

Aries.

† A *Greek* Word, ſignifying *living Creatures*.

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PART IV.

CHRONOLOGY AND HISTORY.

Governor. Pupil.

G. HITHERTO, my young Pupil, I have confined myſelf to ſuch Inſtructions as may be ſtiled Preliminary, and were intended to prepare you for Studies of a higher Nature. It now remains that I enter upon the more important Part of my Taſk; to principle your Mind with ſound Knowledge, to form you to Wiſdom and Virtue, and guide you thro' the Paths of Learning and the Sciences. May I flatter myſelf with the ſame ready Attention here, the ſame Deſire to learn and improve, as I have all along experienced in the Courſe of the Leſſons already given you?

P. Doubtleſs you may; for in our ſeveral Converſations together, you have frequently intimated, that the Subjects then handled, tho' uſeful in themſelves, yet chiefly merited Attention, as preparatory to other Things of greater Moment and Conſequence. This Conſideration made me liſten to you with Pleaſure, and I have waited impatiently for the Time when I was to enter upon more ſerious Studies.

G. I am pleaſed to find you ſo well diſpoſed. You diſcover a Judgment and Underſtanding much above your Years; and as I plainly ſee that my paſt Inſtructions have not been wholly unprofitable, I proceed with the greater Chearfulneſs. And now that I am to lead you regularly thro' the moſt important Branches of human Learning, I ſhall begin with giving you Directions for that Study, which above all others conduces to make a Man knowing, prudent and virtuous. For this is the capital Point in Education, and what ought to be eſtabliſhed as the Ground-work of all our other Improvements, if we mean that they ſhall be either profitable to ourſelves,

or thoſe with whom we converſe. And indeed when the Principles of Virtue and Prudence are once thoroughly ſettled in the Mind, there will be little Difficulty in furniſhing it with other uſeful Parts of Knowledge. For the Obſtructions commonly met with in conducting Youth through the Sciences, are owing for the moſt part to a Diſguſt, or want of Reliſh and Inclination. But a Mind that is well ſeaſoned with worthy and commendable Sentiments, will hardly give way to Impreſſions ſo hurtful and injurious to itſelf.

P. I am perfectly ſatisfied of the Truth of what you ſay; nay, and have often reflected within myſelf, that the Anxiety my Parents diſcovered about my Progreſs in Study, muſt proceed from their knowing it to be for my Good. I had obſerved them tender and careful of me in every thing, afflicted when I was ſick or in Pain, and pleaſed when I behaved well, ſo as to deſerve Commendation from others. All this led me to conclude, that my Profit was their chief Aim in every thing they did relating to me. I am therefore delighted to hear you now mention a Study, that will ſerve to make me more knowing and prudent, and by convincing me that it is for my own Advantage to purſue Learning and Inſtruction, conquer any Reluctance that may ſtill hang about me, and add Spurs to my Induſtry. But what Study do you

Impreſſion upon young Minds; nor ought we to wonder at it, ſince even Men of riper Years are very apt to be miſled by them. How many admire the Characters of *Alexander* and *Julius Cæſar*, as the moſt illuſtrious in ancient Story, purely on Account of the many Victories they gained, and the great military Renown they left behind them! They never conſider them as the Authors of Miſery to Thouſands, as laying waſte Countries out of Wantonneſs and Ambition, ſpreading Deſolation where-ever they came, and depriving Multitudes of what they held moſt dear and valuable. Theſe, I ſay, are Reflections, that often eſcape the more wiſe and knowing; much leſs are they to be expected from young Minds, dazzled with the Luſtre of their great Actions. I therefore readily excuſe you, if in reading the Lives of theſe renowned Commanders, and others mentioned in Hiſtory, you have paſſed ſuch a Judgment upon Men and Things, as was natural to your Age, and the yet imperfect State of your Underſtanding. But it is now Time to remove theſe Prejudices, and teach you to diſtinguiſh between what is really valuable in a Character, and what deſerving of Cenſure; that while you do Juſtice to Abilities, Valour, and Prudence, as Talents in themſelves worthy of Eſteem, you may not fail to condemn the Miſapplication of them. For how different is the Man, who employs great Qualifications in advancing the Cauſe of Virtue, and promoting the Happineſs of Mankind, from him who makes them ſubſervient to the Gratification of his own Vices and Paſſions, and by his ſuperior Abilities, is only led to do the greater Miſchief? But beſides correcting the wrong Notions you may have formed by an over-haſty Deciſion, and conducting your Judgment aright with regard to paſt Tranſactions; it is alſo my Buſineſs to inſtruct you, how you are to manage the Study of Hiſtory, that it may furniſh you with Maxims of Prudence and Wiſdom for the Conduct of Life, ſupply Motives to Virtue, and beget a Deteſtation of Vice.

P. You lay before me a very agreeable Proſpect, and recommend a Part of Knowledge than which nothing can appear more amiable. Nay, I begin already to view Things with other Eyes than formerly, and am impatient to hear your Directions for the Proſecution of a Study, from which I am like to derive ſo many Advantages.

G. Nor ſhall you wait long for the Satisfaction you deſire. It were Injuſtice to deny giving all poſſible Aſſiſtance to one, who diſcovers ſo high a Reliſh for theſe Studies, and ſo uncommon a Capacity of Improvement. I ſhall begin there-

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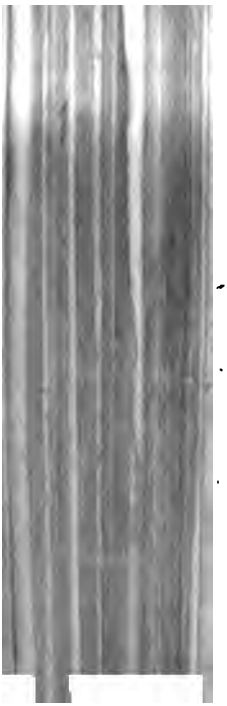
repeopled. We trace the firſt Inſtitution and Eſtabliſhment of Kingdoms and Commonwealths, obſerve how they roſe, flouriſhed, and decayed, and enter into a kind of Intimacy and Correſpondence with the ſeveral great Men who contributed to theſe mighty Revolutions. And here it is chiefly, that by taking a View of the Actions and Behaviour of thoſe that have gone before us, and examining into their Atchievements, Virtues, and Faults, the Mind comes to be furniſhed with prudent Maxims and Reflections, and is enabled to form wiſe and unerring Rules for the Conduct of Life, both in a private and public Capacity.

P. I ſhould be glad to be informed in what Manner theſe Maxims and Regulations of Life are to be got from the reading of Hiſtory, that I may know how to apply to it with more Profit.

G. This is an ample Subject, were I to handle it in its full Extent; but I ſhall confine myſelf at preſent to ſome important Reflections, ſuch as will point out in the moſt obvious Manner what you deſire to know. And firſt, as Hiſtory is a Repreſentation of Mankind, in all the various Circumſtances and Conditions of Life; and lays before us their Characters, Counſels, Deſigns, and the Reſults of them; this apparently tends to the Enlargement of the Underſtanding, and will prove the beſt Security againſt the Prejudices and falſe Impreſſions Men are apt to contract from Education, and the prevailing Vices of the Age in which they live. It is almoſt impoſſible for young Minds, not to receive a ſtrong Tincture from the Manners and Opinions of thoſe with whom they converſe. And if Riches, Honours, and the Splendor of a public Life, are the grand Objects of Purſuit, and draw after them the Applauſe of Mankind, it is eaſy to conceive what Effect this will have, and how early we ſhall begin to give way to the Impreſſions of Ambition and Avarice. We ſee great Court paid to Men of Wealth and Power, they are flatter'd and extolled by all that approach them, and are ſo far the Objects of univerſal Eſteem, that the reſt of Mankind ſeem ambitious of ſharing their Favour, and pride themſelves in being of the Number of their Friends. Hence we are led to look upon that as really valuable, which we ſee every body ſet a Value upon; and to affix Ideas of Worth and Dignity to theſe external Advantages of Life, that make no Part of, nor depend upon ourſelves. Now by looking into the Tranſactions of paſt Ages, we ſhall be beſt enabled to correct theſe miſtaken Notions, and form a true Judgment of what is deſerving of Admiration and Praiſe.



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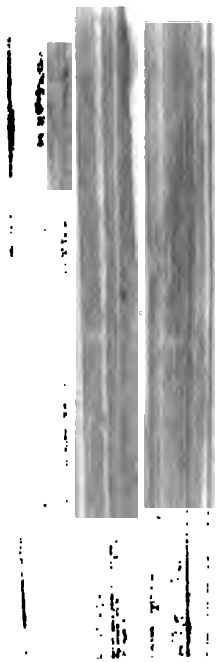
who has attained to a thorough Command over himſelf, and knows when to indulge, and when to repreſs his Deſires, builds his Happineſs on a firm and unſhaken Foundation; and by eſtabliſhing Peace within, ſecures a Tranquillity not ſubject to be ruffled by the Storms and Sallies of Paſſion. Theſe and ſuch like Maxims of Prudence delineated in Hiſtory, and which the reading of it often ſuggeſts, will teach you to begin with yourſelf betimes, to take an Account of your own Mind, its Inclinations, Appetites, and Deſires; that you may thereby eſtabliſh that Subordination of its Powes to Reaſon, that entire Harmony of Affections, which is the ſource of Virtue, and a well-regulated Life. And here let me obſerve to you, that by this means you will not only be qualified to acquit yourſelf with Applauſe in every Character, when you come to enter upon the greater Scenes of Life; but will be alſo reconciled to ſuch preſent Accidents and Occurrences, as may hitherto perhaps have given you no ſmall Mortification. To illuſtrate my Meaning by a familiar Inſtance. You have Parents that are extremely indulgent, and every Day give Proofs of their Love and Affection for you, and yet they do not think fit to gratify you in all your Deſires. When you aſk for new Cloaths, the Demand is not always granted; and if a youthful Vanity prompts you to aſpire after every Piece of Finery that prevails among thoſe of your Age, they now and then check the growing Inclination, and you are obliged to put up with a Refuſal. On theſe Occaſions, you are ſometimes no doubt greatly diſguſted, and tempted to think the Behaviour of your Parents harſh, unreaſonable, and ſevere. But when by the Study here recommended, you ſee the ill Conſequences of a Man's not being uſed early to Oppoſition and Contradiction; that thereby ill Habits are apt to grow upon him, and he becomes quite unfit for the Practice of that Self-denial and Reſtraint, for which there is ſo frequent Occaſion in Life; you will then own and approve the Wiſdom of your Parents, in accuſtoming you betimes to this Virtue, and think it a Happineſs, that there is already ſome Foundation laid for that Command and Maſtery over yourſelf, which it muſt henceforward be one great Aim of your Life to acquire.

P. Indeed you here propoſe an Example, that leaves a very ſtrong Impreſſion upon my Mind; and had this Reflection ever occured to me before, it might have prevented many Mortifications and Heart-burnings, that were for the time at leaſt very diſſome to bear.



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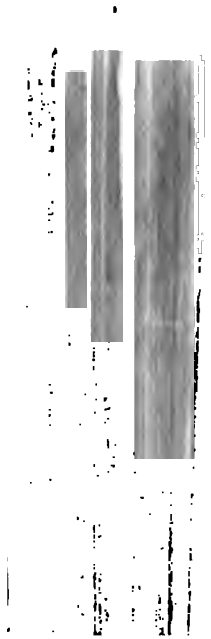
when in turning our Thoughts upon the general Courſe of Things, we conſider ſome as preſent, ſome as paſt, and ſome as to come. For here Conſideration is had of various Periods, not co-exiſtent, but following one another in Succeſſion; and the Interval between any two of theſe Periods, is what we properly call a Space of Time. The general Idea thus explained, it will be eaſy to trace its different Shapes and Modifications. For in taking account of Things paſt, they appear to the Mind either as exiſting together, or as diſtant from one another by various Intervals. And when theſe Intervals come to be compared, ſome of them appearing longer than others, and theſe longer being conſidered as double or triple the ſhorter, hence we get the Notion of meaſuring one Portion of Time by another, than which nothing can tend more to render our Ideas of it clear and diſtinct. For when any Extent of Time is too large for the Mind to take in at once, by thus conſidering it as a Compoſition of ſome leſſer Space, and equal to a certain Repetition of it, the Idea is aſcertained, and paſſes in a diſtinct Review of all its Parts before us. But then, when we come to apply theſe Meaſures to Time, either as running on in continual Succeſſion, or as already paſt and gone, we find ourſelves loſt in an unmeaſurable Depth, and meet with nothing to bound us either Way. This makes it neceſſary to fix upon ſome determinate Point or Points in this infinite Duration, from which, as from a Beginning, the various Meaſures of Time, as Days, Months, Years, *&c.* may be numbered either backwards or forwards. And accordingly ſeveral Roots or Terms of this Kind have been deviſed by different Nations, as they happened to think one thing or another more worthy of Remembrance, and therefore fit to give a Date to other Tranſactions. They are called Epochas or Æras, as being a kind of Reſting-Place for the Mind, from which to look about it, and begin its Computations.

Now from what has been ſaid you will readily perceive, that the whole Science of Chronology may be fitly divided into two Parts or Branches. One comprehending the Knowledge of the various Meaſures and Periods by which Time is computed; and the other deſcribing the ſeveral Æras and Epochs, from which, according to different Nations, Events are dated. For by knowing theſe two, you are Maſter of the whole Current of Time; as being not only able to calculate the Length of any Interval or Diſtance, but alſo by comparing the Computation of various Ages and Kingdoms, to fit



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The Artificial Day,
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ancient *Athenians* and *Jews*, with the *Auſtrians*, *Bohemians*, *Marcomanni*, *Sileſians*, modern *Italians*, and *Chineſe*, reckon from the Sun's Setting. The ancient *Umbri* and *Arabians*, with the modern Aſtronomers, from Noon. And the *Egyptians* and *Romans*, with the modern *Engliſh*, *French*, *Dutch*, *Germans*, *Spaniards*, and *Portugueſe*, from Midnight. And as different People thus varied as to the Time of beginning the Day, ſo were there different Diſtributions and Diviſions of it into Parts; ſome diſtinguiſhing the Time of the Artificial Day into twelve equal Portions, which therefore in different Seaſons of the Years muſt be of different Lengths. But the Diſtinction that now moſt generally prevails, is that of the whole Space of Day and Night into twenty-four Hours, which being ſo well known to you already, will need no farther Illuſtration.

P. We have now, I ſee, got one Diviſion of Time, and I am much miſtaken as to your Manner of Proceeding hitherto, or from this ſmall Beginning, you will deduce the whole Syſtem of Chronology.

G. That indeed is my Deſign, and will I hope in the End, turn conſiderably to your Advantage. The more ſimple and fewer the Principles are with which we ſet out, the eaſier it will be to comprehend the Science built upon them. In fact, all the Periods and Diſtinctions of Time we meet with in Chronology, are no other than various Combinations of this firſt Meaſure, accommodated to the particular Wants of Mankind, the different Appearances of the Heavens, and the ſeveral Intervals of paſt Tranſactions. Men were no doubt in the Beginning, contented with the ſimple Revolution of a Day, and for ſome little Time it would well enough ſerve all the Purpoſes expected from it. But as the World advanced in Age, and the Intervals between different Tranſactions became large and extended, the Number of Days would multiply ſo faſt, as ſoon to diſcover the Neceſſity of inſtituting more comprehenſive Meaſures of Time, for the eaſy and convenient Computation of theſe longer Spaces. This was done by combining Days into various Syſtems and Claſſes of different Lengths, according to the Exigency of Things, which gave riſe to the Inſtitution of Months, Years, Olympiads, Luſtra, *&c.* And here again the Motions of the heavenly Bodies were found to be of ſingular Uſe. For as before, the Sun, by his appearent Revolution round the Earth, had marked out the Space of a Day; ſo the other heavenly Bodies, by their ſeveral Motions, and a regular Succeſſion of various Phaſes and Appearances, directed Mankind to ſuch Combi-

nations

nations of their Days, as corresponded with the aforesaid Changes. Thus many of the Distributions of Time, became not only useful in Computation, but served also as Measures of the Phenomena and Revolutions of the Heavens. Hence the strict Connection between Astronomy and Chronology, this latter being in a manner wholly founded on the other, and pre-supposing some general Knowledge of it. But altho' in the more early Ages of the World, the Divisions of Time were made to correspond exactly with the heavenly Motions, and Rules of Intercalation provided, to bring the Revolutions of different Luminaries to an Agreement; yet it is now found more convenient, to regulate Time by the annual Motion of the Sun only, neglecting, at least in Civil Computation, the Lunar Revolutions. But as ancient Chronology cannnot well be understood, without some Knowledge of these also, I shall contrive my following Explications so as to answer all the Ends of this Science, and give you some general Idea of it, both in its ancient and modern State.

I have already observed, that all the Measures of Time made use of in Chronology, are no other than various Combinations of Days, accommodated to the Exigencies of Things. It therefore now remains, that I take account of the several Divisions and Classes, shew how they are formed, and in

that the Government of the firſt Hour of the firſt Day fell to *Saturn*, that of the firſt Hour of the ſecond Day to *Jupiter*, *&c.* they gave each Day the Name of the Planet which preſided over the firſt Hour thereof. And theſe Names, with ſome little Variation of their Order, are, as I obſerved before, ſtill retained among the Chriſtians of the Weſt.

The next conſiderable Diviſion of Time is into Months. Theſe at their firſt Inſtitution regarded chiefly the Lunar Motions, and were accordingly regulated by them. But as the Phaſes and Appearances of the Moon, are now of little or no Conſideration in Civil Computations, a great Alteration has hereby happened in Chronology; and a Month moſt commonly means no more, than that Space of Time by which we divide the Year into twelve Parts. Now for the farther Illuſtration of this Matter, we are to obſerve, that Months may be fitly divided into Aſtronomical and Civil. Aſtronomical Months, (ſo far as it is uſeful to conſider them here,) are thoſe meaſured by the Revolution and Phaſes of the Moon. They are again ſubdivided into Periodical and Synodical. The Periodical Month is that Space of Time, in which the Moon by her Motion, returneth to the ſame Place of her Orb from whence ſhe ſet out; and conſiſts of twenty-ſeven Days, ſeven Hours, and forty-three Minutes nearly. The Synodical Month is computed from one Conjunction of the Sun and Moon, to the next Conjunction following, and differs from the former in this; that whereas the Periodical Month reſpects only the Moon's Orbit, and her entire Revolution in the Zodiac, the Synodical is ſo called in reſpect of her Conjunction with the Sun. Now after the Time of this Conjunction, the Sun does not continue in the ſame Place of the Zodiac, but moves forwards towards the Eaſt: upon which it falls out, that the Moon finiſhing her Courſe, does not find the Sun again in the ſame Point where ſhe left him, he being removed almoſt a whole Sign from his former Place. So that to overtake the Sun again, it plainly appears, that a certain Space of Time is requiſite beſides the Periodical, which makes up the Synodical Month. The Quantity of a Synodical Month is not at all times the ſame; becauſe the Sun's apparent Motion being different in different Parts of his Orbit, muſt occaſion ſome Variety in this Reſpect. The mean Motion however, as Aſtronomers call it, is computed at twenty-nine Days and a half. This Synodical Revolution of the Moon, was the proper Lunar Month of the Ancients, and at the ſame time ſhews the Reaſon, why in the Luni-ſolar Year, the Months conſiſted of twenty-nine

and

and thirty Days alternately. For in the Month of twenty-nine Days, the Appendage of twelve Hours being omitted, was to be added to the next Synodic Revolution; which conſiſting likewiſe of twenty-nine Days twelve Hours, did with the twelve Hours omitted in the former Month, make up an exact Space of thirty Days. And this alternate Diſtribution of Months, muſt we ſee happen conſtantly and regularly.

What has been ſaid will be ſufficient to give an Idea of the Aſtronomical Month, in Uſe chiefly among the Ancients, and here explained, to pave the Way to what may be afterwards ſaid of their Chronology. As for the Civil Month, it is no more than that Space of Time, by which we divide a Year into twelve Parts, and is different in different Nations. The Civil Calendar Months which now obtain thro' *Europe*, conſiſt of all thirty or thirty-one Days, *February* excepted, which every fourth Year includes twenty-nine Days, and the other Years only twenty-eight; but of this more hereafter.

We come now to the laſt and greateſt Diſtribution of Time founded on the Motion of the Heavenly Bodies; I mean that taken from the Sun's apparent Revolution in the Ecliptic, and called a Year. I ſhall not enter into the nice Diſtinctions of Aſtronomers, who divide the Year into Sidereal and Tropical, as that would add but little to your Chronological

out if poſſible the Cauſes of them. Add to this, that as the fixing of Seed-time and Harveſt, with ſeveral other important Concerns of Life, depended upon this Diſcovery, they were likely to be the more diligent in their Reſearches. Having therefore found that this Change of Seaſons was occaſion'd by the Sun's apparent Revolution in the Ecliptic, they ſet themſelves to compute the Time in which this Revolution was performed, and having determined it in the beſt Manner they could, thereby aſcertained the due Return of the Seaſons. This ſecond Period of the Sun is what we call a Year, and by the niceſt Obſervations of later Aſtronomers, is found to contain 365 Days, 5 Hours, and 49 Minutes. It cannot be expected however, that in the earlier Ages of the World, when Aſtronomy was but in its Infancy, this Accuracy of Calculation could be obtained. Men approached gradually to the true Meaſure of the Year, correcting former Errors by new Obſervations. Their firſt Computations, as is natural to ſuppoſe, muſt be deficient. The moſt ancient Form of the Year we know of, is that which divides it into 360 Days. This is plainly the *Moſaic* Year, and is by ſome, not without Reaſon, thought to be as old as the Deluge. For *Moſes* in the Deſcription which he gives us of that general Cataſtrophe, aſſigns 150 Days to five Months, which is allowing 30 Days to a Month, and 12 Months of 30 Days make exactly 360 Days. Indeed *Herodotus* aſcribes this Form of the Year to the *Egyptians*; and many learned Men, moved by his Authority, think that *Moſes* deſcribes the Deluge, not by any Years or Months in uſe ſo far backwards as the Times of which he wrote, but by that Form of the Year which he had learnt in *Egypt*; it being ſaid of him in holy Writ, that he was ſkilled in all the Learning of the *Egyptians*. But not to diſpute about the Antiquity of this Form; ſo far is certain from the Teſtimony of *Herodotus*, that it was in uſe for ſome Time among the *Egyptians*. An Error however of upwards of five Days, was too conſiderable to paſs long unobſerved. Accordingly we are told, that *Hermes Triſmegiſtus* added five Days more to the Account, by which means they approached pretty near to the Truth. On this footing *Thales* is ſaid to have inſtituted the *Grecian* Year: but that Form did not hold long among the *Greeks*, they on account of their Feſtivals preferring the Luni-ſolar Year. This conſiſted of 12 Synodic Months, of 29 and 30 Days alternately, making in all 354 Days to the Year. But as this fell ſhort of the true ſolar Courſe by eleven Days, and would thereby in Time ſhift the Beginning of the Year backwards thro' all

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the Seaſons; to provide againſt this Inconvenience, Rules of Intercalation were contrived, to keep the Motions of the Luminaries as near as poſſible to an Agreement. Theſe Intercalations I ſhall have occaſion to diſcourſe more fully of hereafter, and would only at preſent obſerve; that the *Roman* Year as introduced by *Romulus*, and afterwards reformed by *Numa*, was likewiſe meaſured by Lunar Months, with intercalary Days appointed, to keep the Beginning of the Year fixed to the ſame Seaſons. The Care of theſe Intercalations was committed to the *Pontifex Maximus*, who neglecting his Truſt, let things run to the utmoſt Confuſion, inſomuch that in the Time of *Julius Cæſar*, the Winter Months were fallen back into Autumn, and the Autumn Months into Summer. *Cæſar* ſet about regulating theſe Diſorders, and to reſtore the Seaſons to their proper Months, ordered the Year in which he began the Reformation of the Calendar, to conſiſt of 445 Days. This done, by the Aſſiſtance of *Soſigenes*, a famous Mathematician of *Alexandria*, he inſtituted a Solar Year of 365 Days and ſix Hours. And as the ſix Hours could not be conſidered or taken notice of in civil Uſe, he ordered them to be neglected till they made a Day, which happening every fourth Year, that fourth Year was to conſiſt of 366 Days, and the intercalary Day to be

Account, which in the Space of 133 Years grows to be a whole Day, it ſo fell out, that in the Year 1582, when Pope *Gregory* ſet about the Reformation of the Calendar, the Equinoxes and Solſtices had gone backwards ten entire Days; inſomuch that the vernal Equinox, inſtead of the 21ſt, fell upon the eleventh of *March*. To remedy this Diſorder, *Gregory* ordered ten Days to be ſuppreſſed, and what would otherwiſe have been the eleventh of *March*, to be called the 21ſt, that thereby the Equinox might fall on the ſame Day as at the Time of the Council of *Nice*. And to prevent the like Variation for the future, he inſtituted a new Form of Years called the *Gregorian*, in which once in 133 Years, a Day is taken out of the Calendar. That this might be done with the leaſt Confuſion poſſible, he contrived it in the following Manner. From the 1600 Year of the Chriſtian Æra, every hundredth Year, which according to the *Julian* Form is always a *Biſſextile* or Leap-year, was to become common; but every four hundredth Year was to continue a *Biſſextile*, as in the *Julian* Account. By this Computation the Year 1700 was common in the *Gregorian* Stile: ſo will 1800 and 1900 be, all which are *Biſſextile* in the *Julian* Account. But the Year 2000, both in the *Julian* and *Gregorian* Forms, will be *Biſſextile*. So that in ſhort, the whole Difference between theſe two Methods of Computation is this; that from the 1600 Year of our Lord, of every four Years terminating four Centuries, the three firſt are common, and the fourth *Biſſextile*, according to the *Gregorian* Calculation; whereas all four are Leap-years in the *Julian*.

You ſee therefore that the *Gregorian* Account is an Improvement upon the *Julian*, and carries the Form and Eſtabliſhment of the Year to as great a Degree of Perfection as it is capable of, the vernal Equinoxes being thereby fixed almoſt forever to the 20th or 21ſt of *March*. The *Julian*, or Old Stile as it is called, was uſed in *England* till *September* 1752, when the *Gregorian* or New Stile took place, as it does in moſt other Chriſtian Countries of *Europe*. And this was the Reaſon of that Difference of eleven Days between our and foreign Computations: for as I ſaid before, Pope *Gregory* when he ſet about reforming the Year, ordered ten Days to be ſuppreſſed; and as in Conſequence of his new Form, another Day was ſtruck out of the Calendar at the End of the 17th Century, this makes in all eleven Days, the preſent Difference between the New and the Old Stiles. I have thus given you a ſhort Account of the Year, with all the Variations it has undergone, till its laſt Reformation under Pope *Gregory* XIII. where the Accuracy

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of Calculation is carried ſo far, as to leave no Room for After-Improvements. I might now enter into deeper Reſearches upon this Subject, and lay before you ſuch other Conſtitutions of the Year, as have prevailed in different Ages and Nations: but theſe are Inquiries rather of Amuſement than Uſe. What has been ſaid will, I flatter myſelf, ſerve as a ſufficient Foundation for what other Particulars of the Science you ſhall find it neceſſary to render yourſelf Maſter of, in the further Proſecution of your Studies. Heaps of Definitions are burdenſome to the Memory, and apt rather to create Diſguſt, than convey any uſeful and ſatisfying Knowledge. But when the Principles of a Science are fully and clearly delineated, the more remote Branches lie open to the Mind, and flow in with Eaſe and Pleaſure, in the Courſe of a Man's Reading and Obſervation. Were I now to give you a Detail of all the various Forms of Years and Months, uſed at different Times, and in different Countries; the Multiplicity of Particulars would puzzle and confound you, and only ſerve to crowd one another out of the Mind. But as from what has been advanced in the Reflections offered above, you know the Grounds upon which the ſeveral Calculations are built, all the reſt will come in courſe, and be comprehended and retained with Eaſe, when you apply to the Hiſtories of particular Nations.

Chaldean Kings, computes by *Sari*, *Neri*, and *Sôſi*. Theſe Meaſures of Time, tho' common and well underſtood in the Age of that Hiſtorian, are nevertheleſs wholly unknown to us, any farther than that they are certain Collections of Years, whoſe Number we can only gueſs at. Some magnify the *Sarus* to three thouſand ſix hundred Years, a Period of Time altogether beyond Belief. Others again with more Probability, reduce it to that Number of Days, which amounts to juſt ten old *Chaldean* Years of three hundred and ſixty Days each. But as this Manner of Computation is now altogether laid aſide in Chronology, it is of little Moment to puzzle ourſelves with Enquiries about it. The Jubilees and Sabbatical Years of the *Jews* are of far greater Importance; not ſo much for their Uſe in Calculations, as becauſe of the Cuſtoms depending upon them, and the frequent Alluſions made to them both in the Hiſtorical and Prophetic Books of Scripture. How for Inſtance could *Daniel*'s Prophecy of ſeventy Weeks be underſtood, without knowing; that as among the *Jews* every ſeventh Day was holy, and a Day of Reſt, ſo likewiſe was every ſeventh Year a Year of Reſt to the Ground, in which they were neither to ſow nor reap. By this means their Time was divided not only into Weeks of Days, but alſo into Weeks of Years, which laſt are thoſe alluded to in the above-mentioned Prophecy. Now ſeventy Weeks in this latter Language, amounting to 490 Years, give ſufficient Time for the Accompliſhment of all the great Events predicted, as is ſhewn at large by the Eccleſiaſtical Hiſtorians. As to the Year of *Jubilee*, there is indeed ſome Diſpute among learned Men; many fixing it to the ſeventh Sabbatical or 49th Year, while others contend that it was the next Year after. The Reaſon of this Difference is, that if we ſuppoſe it to have fallen on the Year after the ſeventh Sabbatical Year, then there muſt have been two Sabbatical Years together, (the Year of Jubilee being alſo Sabbatical) and of Conſequence the Loſs of two ſucceeding Crops, which ſeems highly improbable. However it is the real Truth of the Matter, and ſo circumſtantially deſcribed in Scripture, that one cannot but wonder to ſee Men endeavouring to explain away the moſt obvious and clear Texts, for the Sake of a ſeeming Difficulty. This Year was obſerved with great Solemnity by the *Jews*, and was chiefly remarkable for the conſiderable Alteration it occaſioned in their Properties and Eſtates; for at this Time, by the expreſs Command of their Law, all Slaves were made free, and all Lands that had been ſold or mortgaged, reverted to their ancient Owners. But I

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it took the Name of *Suovetaurilia*: The whole Ceremony was called *Luſtrum, à luendo*, from *paying, expiating, clearing*, or perhaps from the Goddeſs *Lua*, to whom *Servius* is ſaid to have built a Temple. But becauſe of the continual Change of Men's Eſtates, it was ordered that the *Cenſus* ſhould be renewed every five Years, and it being uſually cloſed by the *Luſtrum*, it was hence that the Word came to ſignify that Term of Years.

P. You have now, according to your Promiſe, explained all the moſt noted Computations of Time, whether ancient or modern. Is there any thing farther to be obſerved on this Subject, before you enter upon the Conſideration of Epochas?

G. Epochas, as I told you before, are certain fixed Points of Time, from which Men begin their Computations, and to which in all their Calculations they refer. Hence by comparing different Tranſactions with the Epocha, and tracing their various Intervals and Diſtances, we can aſcertain the Years in which they happened, and aſſign them their Place and Order in the Succeſſion of Time. But it is evident that all this can regard only the Epocha immediately under Conſideration. Where the different Epochas are uſed, as is frequenly the Caſe in Hiſtory, we muſt neceſſarily have ſome common Meaſure by which to compare them together, and diſcover the Relation they bear to one another. The Creation of the World, the Deluge, the Olympiads, the Building of *Rome*, and the Birth of *Chriſt*, are all celebrated Æras in Hiſtory, and often made uſe of in the Computation of Time. It is apparent however, that in reading the Tranſactions of different Nations, which may be referred to thoſe or other Æras, we ſhall not know how to connect them together, or comprehend the coincident Times, unleſs we firſt eſtabliſh ſome general Period, which may ſerve as the Standard and common Receptacle of all other Epochas. This done, we have only to reduce the ſeveral Æras to it; which throws the whole Train of paſt Events into one connected Series, and exhibits them in their diſtinct Order of Succeſſion. Such a Standard as that we are ſpeaking of is the *Julian* Period. And as there is nothing more important in Chronology, than to have a diſtinct Comprehenſion of this Period, and to ſee the Manner of its Application, I ſhall, in order to give a clearer Inſight into the Subject in hand, explain firſt: the Cycles of which it is compoſed; then ſhew, how by the artful Combination of theſe, ſuch a Meaſure of Time is framed, as preſerves a happy Diſtinction in all its Parts, ſo that they are

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dence of theſe two Luminaries in t
ingly this is the Intent of the Luna
Moon, of ſo great Note in Chr
trace the Origin and Formation o
actneſs, we muſt go back to the a
in uſe among the *Jews* and *Greeks*,
nar, yet as they were obliged alſo
roſe the Neceſſity

they never looked for the New Moon after the Night wing the 30th Day, but if they ſaw it not then, con- d its Appearance was obſtructed by Clouds; and of 12 eſe Lunar Months, their common Year conſiſted. But is falls 11 Days ſhort of a Solar Year, every one of common Years, in reſpect of the Sun's Courſe, began ays ſooner than the former; which in 33 Years, would back the Beginning of the Year thro' all the four Sea-

This Inconvenience they were under a Neceſſity of nting for the Sake of their Feſtivals. The Feaſt of the ver was fixed to the Middle of the Month *Niſan*, and ed to be celebrated by the eating of the Paſchal Lamb, he offering up of the Wave Sheaf, as the firſt Fruits of Barley Harveſt. The Feaſt of Pentecoſt was kept the Day after the 16th of *Niſan*, the Day on which the e Sheaf was offered; and celebrated by the offering of two Wave Loaves, as the firſt Fruits of their Wheat eſt. And laſtly, the Feaſt of Tabernacles always began ne 15th of *Tiſri*, being fixed to the Time of gathering ne Fruits of the Earth. It is evident therefore that aſſover could not be obſerved, till the Lambs were grown be eaten, and the Barley to be reaped; nor the Pente- till the Wheat was ripe, nor the Feaſt of Tabernacles he Ingathering of the Vineyard and Oliveyard were . And therefore theſe Feſtivals being fixed to theſe ſet ons of the Year, it was neceſſary to adjuſt the Lunar coning to the Sun's Courſe, and thereby prevent their nths from receding too far from the Seaſons. For this Pur- , ſometimes in the third Year, and ſometimes in the ſecond, caſt in another Month, making the Year then conſiſt of Months; whereby they conſtantly reduced their Lunar r, as far as ſuch an Intercalation could affect it, to that ne Sun, and never ſuffered the one to vary from the other e a Month. Theſe Intercalations were regulated by the -Prieſt and Sanhedrim, and Notice given of what they ined in this Matter over all the Land. But when they me diſperſed over all Nations, ſo as neither to have pro- Opportunities of making the requiſite Obſervations, nor ns of communicating them when made, it was then found ſſary to eſtabliſh fixed and ſtated Rules of Intercalation, ſo they might be every where uniform herein. And up- his Occaſion it was, that the Cycles and Aſtronomical ulations of the *Greeks*, were with ſome little Variation introduced among them.

clarly for the Sake of the Olympiads
an Oracle to obſerve all their ſolemn
κατὰ τρία, *i. e.* according to Three
preted to mean Years, Months and
were to be reckoned according to the
the Months and Days according to
thought themſelves obliged hereby to
nities, at the ſame Seaſons of the
Month, and on the ſame Day of the
Endeavours were made to bring all
that is, to bring the ſame Months, a
to fall as near as poſſible within the
The Difficulty therefore lay in findin
as without diſturbing the Lunar Re
additional Months thence ariſing, k
duly fixed to the ſame Seaſons. For
only 11 Days ſhort of the Solar; to
ally, would have broke in upon
Months, and deſtroyed the whole
For with them, in the ſame Manner
Months always began with a New
were always made up of theſe Luna
exactly with the laſt Day of the l
exactly with the firſt Day of the next
ſary therefore for the bringing of all
of the Oracle, that

rented; and to find out ſuch a Cycle of Years, wherein by e Intercalation or Addition of one or more Months this ight be effected, was the great Study and Endeavour of the ſtronomers of thoſe Times. The firſt Attempt that was ade for this Purpoſe was that of the *Dieteris*, a Cycle of two ears, wherein an Intercalation was made of one Month; t in two Years Time, the Exceſs of the Solar Year above e Lunar being only 22 Days, and a Lunar Month making) Days and an half, this Intercalation, inſtead of bringing the unar Year to a Reconciliation with the Solar, overdid it by Days and an half. This Fault being ſoon perceived, for e mending of it the *Tetraeteris* was introduced, which was Cycle of 4 Years, wherein it was thought that an Interlation of one Month would bring all that to rights, which as over-done by the like Intercalation of the *Dieteris*. And is was contrived chiefly with a Reſpect to the Olympic ames. For they being the chief of their Solemnities, and lebrated once every four Years, Care was taken to bring em every fourth Year as near as poſſible to the ſame Time the Solar Year, in which they had been performed the Olymad before. Now this Solemnity, according to the original ſtitution, was always to begin on the firſt Full Moon after ıe Summer Solſtice; and it was thought that an Intercalaon of one Month in four Years would always bring it to ıis Time. But four Solar Years exceeding four Lunar Years 4 Days, the adding one Lunar Month, or 29 Days and an alf, fell ſhort of curing this Defect, upwards of 14 Days. his Fault likewiſe ſoon diſcovering itſelf, they intercalated lternatively, one four Years with one Month, and the next ıur Years with two Months, which brought it to the *Octeris*, or Cycle of eight Years, wherein by intercalating ıree Months, they thought they brought all to rights, and ıdeed it came much nearer to it, than any of the former ycles. For by this Intercalation the eight Lunar Years ere brought ſo near to the eight Solar Years, that they differed om them only by an Exceſs of one Day and 14 Hours. And ıerefore this Cycle continued much longer in uſe than any of ıe reſt. But at length the Error, by increaſing every Year, rew great enough to be alſo diſcovered, which produced the nvention of ſeveral other Cycles, till at length the *Metonic* ycle of 19 Years took place, ſo called from *Meto* an *Athenian*, the Inventor of it. This great Aſtronomer found by Calulation, that if the Sun and Moon were ſuppoſed to ſet out ogether from any Point of the Zodiac, after 19 Solar Revoutions, they would meet again in the ſelf-ſame Point, and

which the New and Full M
of this Cycle, will alſo ſer
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among the *Greeks* being t
their Solemnities, and that
of them, on the fixing of
depend, it was in the firſt
as the Olympic Games we
firſt Full Moon after the
the Time of their Celebr
Place to ſettle the Time of
the Year he introduced his
Day of the *Egyptian* Mont
Julian Year falls on the 27t
having received this Cycle,
brate their Olympiads on
Day of our *June*; and he
the New Moon preceding.
the Olympic Games were
tion of Time, called the fi
the Beginning of the fifth
Olympiad, which made
another to be juſt four Ye
Years then uſed.

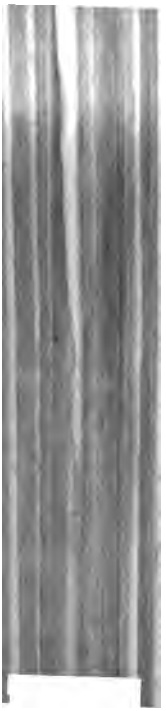
I have thus given you a
of the *Metonic* Cycle, ſo

the New and Full Moons in the Heavens, and adjuſt them to the Solar Courſe. And as a better Cycle for this Purpoſe than the 19 Years Cycle was not to be found, becauſe none other can bring the Courſe of the Sun and Moon to a nearer Agreement, the *Chriſtian* Church accordingly pitched upon it, as the beſt Rule they could follow for the fixing of their *Eaſter*. And ſo great a Value did they ſet upon it by reaſon of its great Uſefulneſs in Eccleſiaſtical Computations, that the Numbers of it were written in the ancient Calendars in golden Letters; from whence in our preſent Almanacks, that Number of this Cycle, which accords with the Year for which the Almanack is made, is called the Golden Number. Now the Golden Number for any Year whatſoever of the *Chriſtian* Æra, may be eaſily found by the following plain Rule. The firſt Year of *Chriſt* according to the Computation in Old Stile, fell in with the 2d Year of the Lunar Cycle, and therefore if to the given Year of the *Chriſtian* Æra you add one, and divide the Sum by 19, the Quotient ſhews the Number of Revolutions of the Cycle from the Beginning of the ſaid Æra, and the Remainder after Diviſion is the Golden Number required; but if nothing remains, the Golden Number is 19. Suppoſe for Example the Golden Number of the Year 1746 were required: Then 1746 added to 1 makes 1747, and that divided by 19, gives 91 for the Quotient, with a Remainder of 18. And therefore 18 is the Golden Number for that Year; and 91 the Quotient expreſſes the Number of Revolutions of this Cycle from the Beginning of the Year preceding the Birth of *Chriſt*.

P. But does this Cycle of 19 Years bring the Solar and Lunar Revolutions to ſo exact an Agreement, as to be always an invariable Rule in this Caſe?

G. Altho' the *Metonic* Cycle comes indeed very near the Truth, ſo as to ſhew the Lunations for the Space of three Centuries without the Error of a ſingle Day; yet the Difference continually increaſing, grows in Time to be conſiderable. For 19 Lunar Years, and 7 intercalated Months, of which this Cycle conſiſts, falling ſhort of 19 *Julian* Years almoſt an Hour and an half, hence it hath followed, that in every one of the Years of this Lunar Cycle, the New Moons and Full Moons have happened juſt ſo much ſooner each Month, than in the ſame Years of the Cycle immediately preceding. And hereby it hath come to paſs, that after the elapſing of ſo many Rounds of this Cycle, as have revolved from the Times of the *Nicene* Council to the Year 1746, the New Moons and Full Moons in the Heavens, have anticipated the New

and



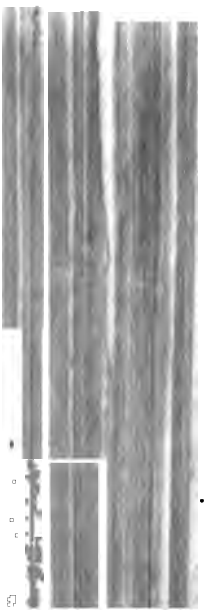
which amounts to the ſame
as you find it by the Calen
Age. In the *Gregorian* F
Golden Number is thrown
the Place of it. But as it
with Eccleſiaſtical Compu
ceſſary to give a clear Id
the *Julian* Period, I ſhall h
the Lunar Cycle, which
the moſt full and diſtinct
great Note in ancient Cor
guiſhed Place it ſtill retains

P. What other Cycles
uſe of in the Compoſition

G. The *Julian* Period,
alſo two others: That of
and the Cycle of Indi
called, not from expreſſi
Revolutions, but becauſe
cal Letter, or the Charac
the better to comprehend
vide Time into Weeks,
by ſeven ſeveral Names;
the Calendar by ſeven Let
them, and repeated to the
the whole Year. Theſe

this Reſpect the ſame, and perfectly coinciding. It is manifeſt likewiſe, that if the Year was made up of an exact Number of Weeks, the Dominical Letter would continue conſtantly and invariably the ſame, becauſe the firſt Day of the Year would always fall upon the ſame Day of the Week, and of Conſequence create no Interruption or Diſturbance in the Order and Succeſſion of Letters. But as this is not the Caſe, the odd Day or Days muſt unavoidably break in upon the Series, and to take Account of theſe Alterations, is the Deſign of the Solar Cycle. As the common *Julian* Year conſiſts of 52 Weeks and one Day; if the firſt Day of the Year falls upon a *Sunday* making A the Dominical Letter, then will the laſt Day of the Year alſo fall upon a *Sunday*, and the firſt Day of the next ſucceeding Year will be *Monday*. But as the Letter A is always appropriated to the firſt Day of the Year, it now of courſe becomes the Characteriſtick of *Monday*, and the Letter that in due Order of Succeſſion falls to *Sunday*, is G, which therefore becomes the Dominical Letter of the Year. A like Train of Things will alſo ſhift the Dominical Letter of the enſuing Year back by one Letter, and throw it upon F. And this Revolution, were it allowed to run on without Interruption, would be determined in ſeven Years.

But it ſo happens in the *Julian* Computation, that every 4th Year is a Leap-Year, conſiſting of 366 Days, which make 52 Weeks and 2 Days, and in this Caſe the Dominical Letter will be ſhifted back by two Letters, and fall the following Year upon the next Letter ſave one in a retrograde Order. Thus if the Dominical Letter at the Beginning of a Leap-Year be A, it will not the following Year fall upon G as in the firſt Caſe, but by a double Retrogreſſion, becauſe of the two odd Days, it is ſhifted back to F. And it is farther to be obſerved of theſe Leap-Years, that the ſame Dominical Letter is not as in common Years, continued to the End of the Year, as might have been done, and the two odd Days ſuffered then to effect the double Change; but it has been judged more convenient to change the Dominical Letter in the Month of *February*, when the intercalary Day is inſerted. Whatever therefore is the *Sunday* Letter at the Beginning of a Leap-Year, ſo continues till towards the End of *February*; but then, by reaſon of the Intercalation, the 23d and 24th Days are denoted by the ſame Letter, in which Caſe it is evident that the Dominical Letter muſt for the Remainder of that Year go one Place back. If therefore the Dominical Letter in the Beginning of the Year be A, after the 24th of *February*



Dominical Letters for e
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Cycle, is alſo the Domi
next Round thereof, a
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Cycle, the given Year
of the Solar Cycle anſ
the following Manner.
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Revolutions of the Cyc
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28th or laſt of this Cycl
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needleſs to illuſtrate it b
ſhall here conclude my
ing, but from what has
to comprehend it in all

It now only remains
Indiction, which is a S
recurring, about whoſe

dictions, have long ſince ceaſed, yet they ſtill continue to have a diſtinguiſhed Place in the Calendar, becauſe the Popes make uſe of them in their Bulls. For ever ſince *Charlemaign* inveſted the See of *Rome* with ſovereign Power, the Pontiffs, who before made uſe of the Years of the Emperors, have choſen to date their Acts by the Year of the Indiction. At the Time of the Reformation of the Calendar, the Year 1582 was reckoned the tenth Year of the Indiction, whence by numbering back you will eaſily find, that the firſt Year of this Cycle is connected with the 3d before *Chriſt*, ſo that by adding 3 to the given Year of *Chriſt*'s Nativity, and dividing the Sum by 15, you will find the Year of the Indiction in the ſame Manner as you did before that of the Lunar and Solar Cycles. I have only one Obſervation more to make before I quit this Doctrine of Cycles, and it is this: That in the Language of Chronologers, the general Name of any Cycle is not only applied to the entire Syſtem of Years of which the Cycle conſiſts, but alſo to every Year of the ſaid Syſtem. Thus the 14th Year, for Inſtance, of the Solar Period, is denominated indifferently either the 14th Year of the Solar Cycle, or the 14th Solar Cycle. In the like Manner in the Lunar Revolutions; any Year, as the 5th, is called the 5th Year of the Lunar Cycle, or the 5th Lunar Cycle; and ſo for the Indiction. This Remark was neceſſary here, in order to prevent any Confuſion or Perplexity that might afterwards ariſe, from the promiſcuous Uſe of theſe Terms in the Sequel of this Diſcourſe.

P. I think I now pretty well underſtand the Nature and Formation of theſe Cycles; and therefore ſhould be glad to be informed how they are applied, in the Compoſition of that general Standard of Epochas, which you ſome time ago made mention of.

G. That is what I am now to go upon; and in Order to proceed with the greater Clearneſs, in a Matter of ſuch Nicety and Importance, I muſt begin with obſerving, that in the Language of Chronologers, as a Round or Revolution of Years makes what they call a Cycle, ſo a Round or Revolution of Cycles makes what they call a Period. And as there are various and manifold Compoſitions of Cycles in this Science, ſo are there of courſe various and manifold Periods. But I ſhall here confine myſelf wholly to the Conſideration of the *Julian* Period, it being the moſt important in all Chronology, and what, if well underſtood, will render every other Part of this Science eaſy and familiar to you. This Period,

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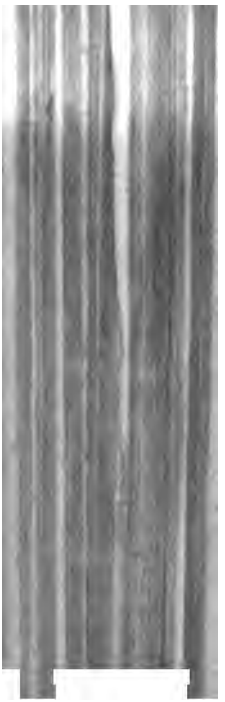

that the 16th Year
the Solar and Lunar
Indiction. Again,
ter 19 Years, if you
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in this Manner, you
Cycles, and if you
Cycles return again
out, that is, till the
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This Syſtem of
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according to the Manner and Computation in uſe among the *Latins*; and as by their joint Conſent, the firſt Year of the Chriſtian Æra had 10 for the Character of the Solar Cycle, 2 for that of the Lunar, and 4 for the Indiction, which three Cycles correſpond with no other Year of the *Julian* Period but the 4714th, he connected this very Year with the firſt of the vulgar Chriſtian Æra, and thereby laid a Foundation for applying the whole Series of Time both before and after this great Event, to the other Years of his celebrated Period.

Having thus explained the Nature, Origin and Properties of this univerſal Meaſure of Time, I ſhall now proceed to ſhew how we are to apply it for the univerſal Purpoſes of Chronology. And in the firſt place let me obſerve, that it affords a general and eaſy Rule for the finding the Year of any of the three Cycles. For as the firſt Year of the Period is alſo the firſt Year of every Cycle in it, by dividing any Year thereof by the Numbers compoſing the Cycles, *viz.* 28, 19, and 15, the reſpective Quotients will ſhew the Number of the Cycles elapſed from the Beginning, and the Remainders will be the Years of the ſeveral Cycles, correſponding to the ſuppoſed Year of the Period. Thus if it was required to find the Characters of the three Cycles for the 6467th Year of this Period, which anſwers to the preſent Year of our Lord 1754. Divide 6467, the given Year of the *Julian* Period, by 28 the Cycle of the Sun, and the Quotient gives the Number of Rounds of the Solar Cycle that have elapſed from the Beginning of the Period, and the Remainder is the preſent Year of the ſaid Cycle. In like Manner if you divide by 19, the Quotient will expreſs the Rounds of the Lunar Cycle, and the Remainder will be the Golden Number. The ſame Method of proceeding, if you divide by 15, will ſerve for the Indiction. This Rule you ſee is eaſy, and ſaves you the Trouble of retaining particular Numbers in your Mind, as in thoſe already given. It is alſo univerſal, and will ſerve for the Years before *Chriſt* as well as after, when once you know how to refer them to the *Julian* Period, as will be afterwards taught. Nor is this to be looked upon as an inconſiderable Advantage, becauſe by thus knowing how to find at any Time the Years of the Cycles, you can by the Help of the Calendar, and the other uſual Tables, find the Dominical Letter, the New and Full Moons, with all the other Eccleſiaſtical Calculations depending thereon.

But I now proceed to what is my chief Deſign in this Explication of the *Julian* Period, *viz.* the connecting it with the

and in common Uſe, nothing ca
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univerſal Period is equally obvio
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Hegira begins. This is a celeb
Mahometans and *Arabs*, which t
Mahomed's Flight from *Mecca*.
in all their Computations of Tim
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the *Hegira* coincides with the 62
to 4713, and you have 5335, the
in which the Epocha of the *Hegir*
if I would know in what Year of
man Conqueſt happened, this being
in *England*, to 1066 the Year o
ſaid Conqueſt, I add 4713, and th
required.

Thus you ſee that the reducing
after *Chriſt*'s Nativity to the *Ju*
eaſy. Thoſe which precede it coſ

Accuracy of Calcula

he Remainder will be the Year of the *Julian* Period, coreſponding with the firſt of the ſaid Epocha. And having nce connected the Beginning of the Epocha, it will be eaſy o connect its ſubſequent Years, as there is nothing more required to it but a bare Addition of theſe Years. To illuſtrate his Matter by an Example. The Olympiads began in the 776th Year before *Chriſt*, which ſubſtracted from 4714, eaves 3938 for the Year of the *Julian* Period. Again, *Rome*, according to the Chronology of Archbiſhop *Uſher*, who ounds his Computations upon the Authority of *Fabius Pictor*, was built in the 748th Year before the Nativity of our Lord. Now 748 taken from 4714 as before, leaves 3966, the Year of the *Julian* Period correſponding to that of the Foundation of *Rome*. In the ſame Manner may any other Epocha of former Ages be connected with this univerſal Standard of Computation; and the great Advantage of ſuch a Reduction is this, that we can thereby compare the ſeveral Epochas together, and determine coincident Times, and the coeval Tranſactions of different Nations, which, as I ſaid before, is bringing the whole Train of paſt Events into one connected Series, and exhibiting them to the Mind in a diſtinct Order of Succeſſion. For knowing by the foregoing Calculation, that the Olympiads began in the 3938th Year of the *Julian* Period, and that *Rome* was founded in the 3966th Year of the ſame, I ſee that in the regular Courſe of Time, there is a Difference of about 28 Years between theſe two Epochas. When therefore I read in the Hiſtory of *Greece*, that during the 112th and 113th Olympiads, *Alexander* was puſhing his Conqueſts in *Aſia*, and carrying his Victories even into the Heart of *India*; and learn likewiſe from the *Roman* Hiſtorians, that about the Year of the City 420, *&c. Papirius Curſor* was ſubduing the *Samnites*, and laying the Foundations of the *Roman* Greatneſs: obſerving the Times here nearly to coincide, and fall within about the ſame Years of the *Julian* Period; I thence gather, that at the very Time *Alexander* was eſtabliſhing the *Macedonian* Greatneſs in the *Eaſt*, an Empire was riſing in the *Weſt*, reſerved by Providence to cruſh the Tyranny he was forcing upon Nations, at the Expence of ſo much Blood and Treaſure.

But beſides the comparing of Epochas, and determining the coincident Times of Hiſtory; it is by the *Julian* Period alone, that different Chronologers, who proceed upon different Computations, can underſtand one another. *Scaliger* ſuppoſes the World to have been created in the 3950th Year before *Chriſt*, and all his Calculations proceed upon this Hy-

potheſis, in which he is followed by moſt of the *German* Writers. Archbiſhop *Uſher* on the other Hand, whoſe Authority is of great Weight, throws the Year of the Creation back to the 4004th before the Chriſtian Æra; and other Chronologers proceed upon other Suppoſitions. If therefore they computed only by the Years from the Creation, we could never underſtand their Calculations, nor the Reaſon of the Differences between them, till we firſt knew how many Years every Author reckoned from the Creation to the Birth of *Chriſt*; which multiple Inquiſition would often be attended with much Trouble and Uncertainty. But by annexing to the Years of the Creation, the correſponding Years of the *Julian* Period, all theſe Difficulties are removed, and the different Hypotheſes upon which Chronologers proceed, lie in the moſt obvious Manner before us. Thus finding that *Uſher* refers the Creation of the World to the 710th Year of the *Julian* Period, and *Scaliger* to the 764th, I ſee at once what different Suppoſitions they go upon, and in reading their Works, can guide my Judgment accordingly.

I have only one Obſervation more to make upon the Advantages ariſing from the Uſe of this Period, and it is this; that as with reſpect to paſt Tranſactions, it is thus a common Standard for comparing them together, and adjuſting the different Suppoſitions about them: ſo in regard to thoſe that

For the Characters being given, the Year anſwering to theſe Characters may eaſily be found by the following Rule. Multiply the Character or Year of the Solar Cycle into 4845, that of the Lunar into 4200, and the Year of the Indiction into 6916. Add all theſe Products into one Sum, which divided by 7980, the Number of the *Julian* Period, and the Remainder, neglecting the Quotient, will be the Year you ſeek for. I know for Inſtance, that the Year in which our Lord was born, was the 10th of the Solar Cycle, the 2d of the Lunar, and the 4th of the Indiction, and would thence find the Year of the *Julian* Period anſwering thereto. In order to this, according to the foregoing Inſtructions, I multiply 10, the Character of the Solar Cycle, into 4845, and the Product thence ariſing is 48450. Again, I multiply 2 the Lunar Cycle into 4200, and find the Product to be 8400. Laſtly, I multiply 4 the Year of the Indiction into 6916, and obtain 27664 for the Product. All theſe Products added together make 84514; and this Sum divided by 7980, gives 10 for the Quotient, with the Remainder of 4714. The Quotient, as I ſaid before, is not conſidered in the preſent Queſtion; but the Remainder expreſſes the Year of the *Julian* Period required: and that 4714 is the Year thereof anſwering to the Year of *Chriſt*'s Nativity, we have ſeen above. For a ſecond Example; the preſent Year 1754 has 27 for the Character of the Solar Cycle, 7 for that of the Lunar, and 2 for the Indiction; to find thence the Year of the *Julian* Period. Firſt 27, the Solar Cycle, multiplied into 4845, gives 124815. Again, 7 the Lunar Cycle, multiplied into 4200, gives 29400. Laſtly, by multiplying 2, the Year of Indiction, into 6916, we have 13832. Add all theſe Products into one Sum, and they make 174047. Divide this by 7980. and after the Diviſion is finiſhed, we have 6467 for a Remainder, which is the Year of the *Julian* Period anſwering to the preſent Year of the Chriſtian Æra, as may be readily demonſtrated, by adding 4713 to 1754, the current Year of our Lord, according to the Directions given for that Purpoſe in a former Paragraph.

What I have ſaid will, I believe, ſerve to give you a ſufficient Knowledge of this celebrated Period, at leaſt as far as common Uſe requires. The Numbers into which in the foregoing Queſtion you multiply the Cycles, are founded upon Calculations too ſubtile and refined for you, as yet, to be able to trace them. But theſe and other Myſteries of the Science will unfold themſelves gradually, in Proportion as you advance in a Courſe of Study. There is one Thing

therefore thought it better to take the
them ſettled in the Calendar of the
cing them backward thro' their ſever
Year in which they all began toget
ginning of his Computation, which
ried up ſeveral hundred Years bey
World. Now this Method is not o
and common Uſe, as the Cycles of
with thoſe of the Calendar, but it l
that thereby we can with greater
Opinions of Chronologers. For alm
upon different Syſtems, and varying
Years between the Creation and t
happens that moſt of theſe Compu
are in uſe among the Weſtern C
Years of the *Julian* Period; ſo tha
we have (as was before ſhewn) an
them together, and adjuſting them
P. I ſuppoſe, now that you have
riod, and conducted me thro' all the
you will next, according to the Pl
ſetting out, ſhew how this Chronol
moſt uſefully applied to the Purpoſe
G. It is indeed neceſſary that you
ral Knowledge of the Succeſſion o
markable Tranſactions that have
and theſe if laid before you in a ju
conduct you thro' all th

dard all other Æras may be referred, I ſhall take care in tracing out the particular Epochas, to annex the Years of the *Julian* Period, in order to give you a diſtinct View of the Succeſſion of Time, and enable you to compare this general Draught, with ſuch other Computations as may afterwards fall in your way. If we conſider Time as running forward in a continued Train of ſeveral thouſand Years from the Creation of the World to the Birth of *Chriſt*, and were to take an Account of the Hiſtory of Mankind during that long Interval; it is evident that our narrow Minds are by no means able to comprehend diſtinctly the Tranſactions of ſo many Ages, or view them in a due Order of Succeſſion, unleſs we begin by dividing this large Period into ſeveral leſſer Spaces and Intervals. For the Occurrences that happen within each of theſe will be then more eaſily retained, and may be afterwards united by the Mind into one general Plan. Such a Diviſion as that I am ſpeaking of, does the Conſideration of Epochas afford. For they being certain fixed Points of Time, diſtinguiſhed by ſome memorable Event, the Mind conſiders them as convenient Reſting-places, from whence to take a View of whatever has fallen out remarkable before or ſince. Now the Epochas of ancient Hiſtory being all removed from one another by a greater or leſſer Term of Years, the ſeveral intervening Periods may be very naturally conſidered as ſo many Subdiviſions of the general Courſe of Time. It ſhould therefore be the firſt Care of one who applies to the Study of Hiſtory, to get a diſtinct Notion of theſe Intervals, that is, of the Spaces of Time between Epocha and Epocha, and at the ſame Time to acquaint himſelf with the moſt remarkable Tranſactions that have happened during every Period in Order. For thus he preſents the Mind at once with a general Plan of the whole Body of ancient Hiſtory, and diſpoſing paſt Events in a regular Series, by this means avoids Perplexity and Confuſion.

P. I underſtand you. As in ſtudying the Geography of any Nation or Kingdom, we firſt get acquainted with its general Regions, and then fixing upon ſome remarkable Cities in each of theſe, diſpoſe of the other Towns round them, every one according to its Diſtance, that the Mind by proceeding thus from Province to Province, make take a progreſſive View of the whole Country, and comprehend it in all its Parts: ſuch muſt be the Method of Hiſtory. We muſt divide it into certain Parts and Intervals, each beginning with ſome memorable Occurrence; and then getting acquainted with the moſt remarkable Tranſactions of every Period, diſ-

vide that whole Interval into ten Pa
Duration of the old World, or fror
luge, which includes one thouſand
Years. The ſecond reaches from the
Abraham, and takes in four hundr
The third from the Vocation of *A*
of the Children of *Iſrael* out of
hundred and thirty Years. The fo
out of *Egypt* to the Deſtruction of
dred and eight Years. The fourth
Troy to the laying the Foundations o
lomon, takes in an hundred and ſe
ſixth from the Foundations of the T
Rome, includes two hundred and
ſeventh from the Building of *Rom*
two hundred and eight Years. Th
the Overthrow of the *Perſian* Empir
contains two hundred and ſix Years
Fall of the *Perſian* Empire to the D
Rome became the Miſtreſs of the Wo
and ſixty-two Years. The tenth and
tion of the Kingdom of *Macedon* un
ginning of the Chriſtian Æra, include
ſixty-eight Years. You ſee that each
gins with ſome celebrated Epocha. I
one after another, and not only give a
tory of each, but alſo as I proceed, ta
have been of principal N

P. Begin therefore, for the Proſpect is ſo fair and inviting, that you are not to wonder if I diſcover ſome Impatience to be farther engaged in ſo agreeable a Scene.

G. The firſt Epocha opens with a Diſplay of Almighty Power. God creates the World out of nothing, and pours upon it a Profuſion of Ornaments, that it may be an agreeable Habitation for Man, who ſtands in the firſt Rank of Beings here below. This great Event is placed by Archbiſhop *Uſher*, whoſe Chronology we chuſe to follow, in the 710th Year of the *Julian* Period, and the 4004th before *Chriſt*. Here *Moſes* the great Lawgiver of the *Jews* begins his Hiſtory, and preſents us with the original Pair in a State of Innocence and Perfection, adorned with the Image of their Maker, and exerciſing Dominion over the Creatures. This is the Period ſo much celebrated by the Poets under the Name of the Golden Age. But alas! it was of ſhort Continuance. *Eve* ſeduced, and *Adam* joining in the Offence, experience a fatal Reverſe of Fortune, and are forced to quit the delightful Abode of Paradiſe.

Years of the World.

The Earth begins to be peopled, and the Corruption of human Nature diſcovers itſelf. *Abel* is murdered by his Brother *Cain*, but Puniſhment follows cloſe upon the Offence. We ſee the Criminal ſuffering under the Reproaches of his own Conſcience, and retiring from the Commerce of Men, whoſe Hatred he had juſtly incurred. By him the firſt City is built, and among his Poſterity we meet with the firſt Beginnings of Arts. Here we ſee at the ſame time the Tyranny of the human Paſſions, and the prodigious Malignity of the Heart of Man. The Poſterity of *Seth* withſtand the general Torrent, and continue faithful to God. 130. 987.

Enoch is miraculouſly taken up into Heaven as a Reward for his upright walking with his Maker. The Poſterity of *Seth* intermarrying with the Deſcendants of *Cain*, or in the Language of Scripture, the Sons of God going in unto the Daughters of Men, an univerſal Corruption enſued. God, no longer able to bear with the Wickedneſs of Men, reſolves upon their Deſtruction, and makes known his Purpoſe by the Mouth of his Servant *Noah*; but they continuing hardened in their Iniquities, the Earth is covered with a Deluge of Water, and all Mankind cut off, *Noah* and his Family excepted. This happened in the 1656th Year of the World, and the 2366th of the *Julian* Period. It is worth obſerving, that as the Deluge was uni- 1536. 1656.

P. Here, as I remmber, ends yo
Hiſtory. And indeed the Deluge v
Epocha. The repeopling of Natio
ſtruction looks like a ſecond Worl
of the former. Proceed therefore, a
of the Affairs of this new People.

Years of the World.

G. To the Times fo
we muſt refer ſome cor
ordinary Courſe of Nat
doubtleſs cauſed great
moſphere, which now
friendly to the Frame and Textu
Hence the Abridgment of the Life
dable Train of Diſeaſes which ha
Havock in the World. The Me
of *Noah*, the firſt Founders of Nat
preſerved among the ſeveral Peopl
Japhet who peopled the greateſt Par
long famous under the celebrated N
was revered as a God by the *Egyp*
Jupiter Hammon. And the Memo
held in Honour among
dants. The firſt conſide
kind was occaſioned by
guages, ſent among them by God, t
vain Attempt of building a Tower,
to Heaven. As the Earth, after th
ods, which became the

2. *Epocha.* *The Deluge.*

1656.

1757.

thority upon Conqueſt. Such was the firſt Begin-
f Kingdoms. *Nimrod* founded his at *Ba-*
where the vain Attempt to build the 1771.
; Tower had been made. Much about the
Time the Foundations of *Nineveh* were laid, and
other ancient Kingdoms eſtabliſhed. They were
ſmall Extent in their firſt Beginning, as is eaſy to ſup-
In *Egypt* alone we meet with four Dynaſties or Prin-
es; *Thebes*, *Thin*, *Memphis*, and *Tanis*. To this Age
e may refer the Origin of the *Egyptian* Laws and Policy.
ly they began to diſtinguiſh themſelves by their Aſtronomi-
owledge, which was alſo cultivated with no leſs Ardour
; the *Chaldeans*; for ſo far back did their Obſervations of
avenly Bodies reach, according to the Accounts ſent from
m to *Ariſtotle* by *Caliſthenes* the Philoſopher. You will
ſuppoſe that if the ſpeculative Sciences began by
Time to be cultivated, thoſe practical Arts that tend
Eaſe and Accommodations of human Life would not
glected. *Noah* had doubtleſs preſerved all the Inven-
of the old World; but as the Face of Nature was confi-
y altered by the Deluge, new Contrivances muſt be
d to their preſent Circumſtances. Hence Agriculture,
tecture, and the Art of poliſhing Mankind, are found
ve flouriſhed very early in the Weſtern Parts of the
d, where *Noah* and his Deſcendents firſt ſettled. In
rtion as we remove from them, we meet with nothing
Barbarity and a ſavage Wildneſs. Even *Greece* itſelf,
led the Way in Arts and Sciences to the other Eaſ-
Nations, was wholly unacquainted with the moſt ne-
y Concerns of human Life, till Strangers arriving from
aſtern Countries, brought along with them the Know-
of thoſe more improved Nations. But tho' Arts and
ces thus flouriſhed in the Eaſt, the Knowledge of the true
ſeems to have decayed very early. Tradition introduc-
any abſurd Notions into Religion, and made Way for
groſs Ideas of the Deity that ſoon overſpread the World.
Number of falſe Divinities multiplied exceedingly; and
was what gave Occaſion to the Vocation of *Abraham*.
is happened about four hundred and twenty- *Years of the World.*
Years after the Deluge, and in the 2793d
of the *Julian* Period. For then it was, that *3d Epocha.*
everal Nations of the Earth walking after *The Vocation of Abraham.*
own Ways, and forgetting him that made
; God, to hinder in ſome meaſure the Pro- 2083.
of this univerſal Depravation, reſolved to ſeparate for
elf a choſen People. *Abraham* was called to be the
Father

tented with the Simplicit
Magnificence no otherwi
extenſive Ho
2148. *Inachus*, the
mentioned in
Kingdom of *Argos*. Af
Son, and *Jacob* his G
themſelves by a Simplici
God. Nor did they miſs
The ſame Promiſes were
experienced the Favour ar
ed *Jacob* to the Prejudice
2245. deceived in A
of God. *E*
the Name of *Edom*, and
of no ſmall note in hiſtory
Patriarchs, Fathers of the
them *Joſeph* holds a diſtin
dents by which he became
plainly ſpeaks the imme
which was thereby prepari
Promiſes made to *Abraham*
tlement of *Jacob*'s Famil
Tanis was the Capital, and
of *Pharaoh*. *Jacob* a lit
2315. Children toget
tick Declarati
ſterity, in which he part

and inſtructs him in all the Learning of the *Egyptians*.
t this Time the People of *Egypt* ſent out
lies into ſeveral Parts of *Greece*. That of 2448.
ɔs founded twelve Cities or rather Villages
tica, of which was compoſed the Kingdom of *Athens*,
: the *Egyptian* Laws and Religion where introduced by
ɔunder. Not long after happened that famous Flood in
ly under *Deucalion*, which the *Greek* Poets have con-
ed with the univerſal Deluge. *Hellen*, a Son of this
llion, reigned afterwards in *Theſſaly*, and gave his Name
ece. Much about the ſame Time, *Cadmus* the Son of
r came with a Colony of *Phœnicians* into *Bœotia*, and
ed the ancient City of *Thebes*. *Moſes* in
ean time advanced in Years, and being dri- 2473.
om the Court of *Pharaoh*, becauſe he op-
the Perſecution of his Brethren, fled into *Arabia*,
he fed the Flocks of his Father-in-law *Jethro* forty
. It was here that he ſaw the Viſion of
rning Buſh, and heard the Voice of God 2513.
to him to go and deliver his Brethren from
lavery of *Egypt*. He obeyed the Divine Admoni-
and wrought all thoſe Wonders in the Court of *Pha-*
of which we have ſo full an Account in Holy Writ.
is brings us to the 4th Period of our Hiſtory.

Let me interrupt you here a Moment, now that we are
nong the *Egyptians*, who ſeem by this Time to have
a powerful People. I have heard much of their wiſe
tutions, their great Knowledge in the Sciences, their
ids, Obeliſks, Temples, and other illuſtrious Monu-
of Wealth and Grandeur. Were they arrived at this
e of Eminence among Mankind, in the Age we are
ng of?

In a great meaſure they were. It is ſaid of *Moſes* by
of Commendation, that he was inſtructed in all the
ng of the *Egyptians*. You have ſeen them ſending
Colonies, civilizing barbarous Nations, and introdu-
mong them the Conſtitutions of a juſt Policy. Theſe
ɔofs ſufficient both of their Power and Wiſdom. Many
r amazing Works, as the Labyrinth, the Lake of *Mœ-*
c. are indeed of later Date, yet it is certain that the
ids were built before the Times we are ſpeaking of.
the Opinion of ſome learned Men, that the *Iſraelites*
their Oppreſſion were employed in this Service, alto-
without Foundation; more eſpecially when we con-
ıe Nature of the Slavery under which they groaned,
which

Tabernacle Service. W
of Civil Government an
which he was aſſiſted by
thro. During theſe T
Egyptians continued ſen
tions, partic
2530. Means to ge
driving out
2553. *chus.* Upon
ed, who beg
queſt of *Canaan.* After
Judges. Unhappily the *J*
that knew *Joſhua*, forgot
ſeduced into the Idolatr
drew down heavy Chaſti
ſold into the Hands of cr
Diſtreſs they called upon
Time to raiſ
2599. an End to t
Mopotamia, an
2679. from the O
Much about
Son of *Tantalus*, reigned
to that famous Peninſula
deans, received from his
enſlaved or victorious, acc
their God, experience ma
ſeen in the Hiſtories of *D*

over all the East, but now greatly beautified and enlarged by him. They who allow 1300 Years to the first *Assyrian* Empire, run up nearly to the Times of *Nimrod*, founding their Supposition upon the Antiquity of the City. But *Herodotus*, who gives it only 520 Years, speaks of its Duration from *Ninus*, under whom the *Assyrians* extended their Conquests over all the upper *Asia*. Under this Conqueror we are to place the Founding, or rather Rebuilding of the ancient City of *Tyre*, which afterwards became so famous by its Navigation and Colonies. Here too, or very soon after, probably in the Time of *Abimelech*, come in the famous Exploits of *Hercules* the Son of *Amphitryon*, and of *Theseus* King of *Athens*. This last united the twelve Districts of *Attica* into one large City, and gave a better Form to the *Athenian* Government. In the Reign of *Semiramis* so famous for her Conquests and magnificent Works, and while *Jephthah* judged *Israel*, *Troy*, which had been already once taken by the *Greeks* in the Time of *Laomedon*, was a second time taken and reduced to Ashes by the same *Greeks*, in that of *Priam* the Son of *Laomedon*, after a Siege of ten Years.

Years of the World.

5. Epocha. The taking of Troy.

This Epocha of the Destruction of *Troy*, which happened about 308 Years after the Departure out of *Egypt*, and in the 3530th Year of the *Julian* Period, is considerable, not only on Account of the Greatness of the Event, celebrated by so many famous Poets both *Greek* and *Latin*; 2820. but also because it furnishes a proper Date, in taking Account of the fabulous and heroic Times. These Ages of Fiction and Romance, where the Poets place their Heroes the Offspring of the Gods, are not very remote from the Æra we are speaking of. For in the Time of *Laomedon* the Father of *Priam*, appeared all the Worthies concerned in the Expedition of the *Golden Fleece*; *Jason*, *Hercules*, *Orpheus*, *Castor*, *Pollux*, &c. and even in the Age of *Priam* himself, we see *Achilles*, *Agamemnon*, *Menelaus*, *Hector*, *Ulysses*, *Diomedes*, *Sarpedon* the Son of *Jupiter*, *Æneas* the Son of *Venus*, whom the *Romans* acknowledged for their Father and Founder, with many others, the Boast of Nations, and the Pride of the most renowned Families. Round this Epocha therefore we may gather what is most illustrious and great in the heroic Times. But the Transactions of holy Writ during this Period, are yet more astonishing. The prodigious Strength of *Samson* and his amazing Exploits, the Administration of *Eli*, *Samuel* the chosen Prophet of God, *Saul* the first King of *Israel*, his Victories, Presumption, and unhappy Fall, are Events that may

nies in that Part of *As*
Colonies ſettled there r
Aſia Minor
2949. the Kingdom
vid, who at
the Houſe of *Judah* onl
all the Tribes owned hi
fortunate Prince, great
vanced the *Iſraelities* to
exceeding any thing the
more, he was the diſtin
ſtiled in Scripture a M
To this pious Warrior
dom, Juſtice, and pacif
with Blood, were declar
Moſt High.

Years of the World.
6. Epocha.
The Temple.
2992.

It was ir
riod, the 48
and, to con
Years after
the building
dations of the Temple.
are fully recorded in holy
Inſtance of all that is gre
der his Son *R*
3029. Kingdoms; on
Kingdom of *Iſ*

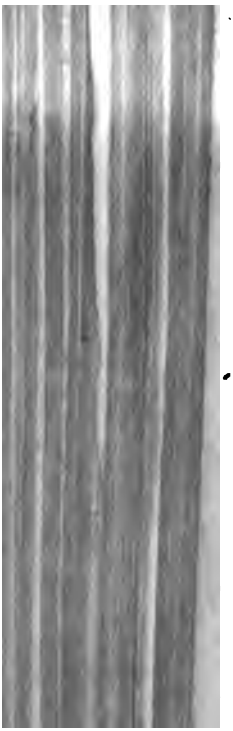
ıe Piety of that Prince rewarded with a memorable Victory ver the revolted Tribes. In the Time of *Aſa* his Son and ucceſſor, *Omri* King of *Iſrael* built *Samaria*, vhich thenceforth became the Capital of that 3080. Kingdom. Next follow the pious Reign of *Jehoſo-hat* in *Judah*, and the Idolatry and Impieties of *Ahab* and *Jezebel* in *Iſrael*, with the ſignal Vengeance of Heaven for he Blood of *Naboth*. About this Time we are to place the oundation of *Carthage* by *Dido*, who tranſporting a Colony f *Tyrians* into *Africa*, choſe a Place for her new City con-veniently ſituated for Traffick. The Mixture of *Tyrians* and *Africans* contributed to the making it both a warlike and a rading City, as will appear in the Sequel. *Judah* and *Iſrael* were in the mean time the Scene of amazing Revolutions and Wonders. *Jehoram* by marrying the Daughter of *Ahab*, was ſeduced into the Idolatry of that wicked Family, and drew down upon himſelf the Vengeance of Heaven. *Jehu* akes Poſſeſſion of the Throne of *Iſrael*, and de-troys the whole Poſterity of *Ahab*. *Jehoram* 3120. King of *Judah*, and *Ahaziah* his Son, with the greateſt Part of the Royal Family, are all ſlain about the ame Time, as Allies and Friends of the Houſe of *Ahab*. *Athaliah* upon hearing this News, reſolves utterly to extin-guiſh the Houſe of *David*, and putting to Death all that re-mained of that Family, even to her own Children, uſurps the Crown of *Judah*. But *Joaſh* preſerved by the Care of *Jehoſhebah* his Aunt, and brought up privately in the Temple by *Jehoiada* the High-Prieſt, after ſix Years puts an End to the Uſurpation and Life of *Athaliah*. During all this Time, *Elijah* and *Eliſha* were working thoſe Wonders and Miracles in *Iſrael*, which have made their Names ſo famous in holy Writ. Let us now look abroad a little into profane Hiſ-tory, which begins to furniſh more ample Materials, and en-tertain us with the gradual Riſe of thoſe *Grecian* Common-wealths, that made ſo great a Figure in ancient Times. For during the Period we are ſpeaking of, according to the moſt received Opinion, flouriſhed *Lycurgus* the famous *Spartan* Lawgiver. The Bounds I have preſcrib'd myſelf in this Diſcourſe, will not allow of my laying before you a Scheme of thoſe admirable Inſtitutions, which rendered *Lacedemon* the moſt powerful and illuſtrious City of *Greece*. You can read them at large in the Hiſtories of thoſe Times. I ſhall only obſerve, that as it was the chief Aim of this Lawgiver to baniſh Luxury and Avarice, and introduce a warlike Spirit among the People; nothing could be more happily contrived

ſo

lee in their Works
Times; and tho' H
as to the early Ages
from their Writing
powerful People, ar
the different Branch
during the Life of
and Juſtice; but aft
came a
3164. *Zechari*
ctor, to
long defer Vengeanc
The Year following
to Contempt, and w
his Son ſucceeded
Kingdom of *Iſrael*,
the Succeſſors of *Je*
Kings c
3179. by the
boam th
lour al
3194. *Uzziah*
leſs Gl
3228. Reign
Olympia
our Chronology. It
ing the great Epoch
according to *Varro*,

ferred to, and was at a Loſs, as not well knowing what it meant.

G. Varro divided the whole Series of Time into three Periods. The firſt extended from the Creation of the World to the Deluge, and is by him called the unknown Age, there being nothing in profane Hiſtorians relating to that Time, which has any Appearance of Truth. The ſecond Period reached from the Deluge to the firſt Olympiad, and this is what he ſtiled the fabulous, for the Reaſons mentioned above. The third and laſt, beginning with the firſt Olympiad, was carried down to the Age in which that Author wrote, and may by us be extended to the preſent Times. He calls it the hiſtorical Period, becauſe henceforward the Tranſactions of Mankind are handed down to us by faithful and authentic Relations; ſo that the Olympiads, while they conſtitute the great Epocha of the *Greeks*, are at the ſame time to be conſidered as the Æra of true Hiſtory. However, this holds only in reſpect of the Tranſactions of the Heathen World, inaſmuch as holy Writ furniſhes a true and authentic Relation of the Affairs of the choſen People, from the Times of *Abraham* the Father and Founder of the *Jewiſh* Nation; and has even traced Things back in a general Summary, to the firſt Formation of the Univerſe. By this means I have been enabled to lay before you a juſt Account of the Progreſs of human Affairs; and deducing Hiſtory from its Source, have preſerved the Chain of Ages unbroken, and diſpoſed of the ſcattered Fragments of profane Hiſtory, according to the true Places they ought to poſſeſs in the general Courſe of Time. Sacred Hiſtory is very ſoon going to leave us; but we may eſteem it a Happineſs, that having conducted us with Certainty thus far, we are arrived at a Period where the Relations of other Writers may be depended on. Thus the Thread of Hiſtory is continued, we ſee Ages ſucceeding one another in a connected Series, we can purſue the Affairs of Mankind in a juſt and orderly Progreſſion, from their firſt Original, to the Times in which we live. But to return whence we digreſſed. *Azariah* was ſucceeded in the Kingdom of *Judah* by his Son *Jotham*, who proved a wiſe and pious Prince. *Iſrael* mean while was torn with inteſtine Diviſions. *Shallum* had ſlain *Zachariah* the Son of *Jeroboam*, and uſurped the Crown; which inſpiring *Menahem* with Hopes of gratifying his Ambition by the like means, he conſpired againſt the Uſurper, and ſerved him as he had done his lawful Prince. *Pul* was at this Time King of *Aſſyria*, who taking Advantage of theſe Diſtur- 3233.



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Years of the World. 3250. *7th Epocha. The Building of Rome.*

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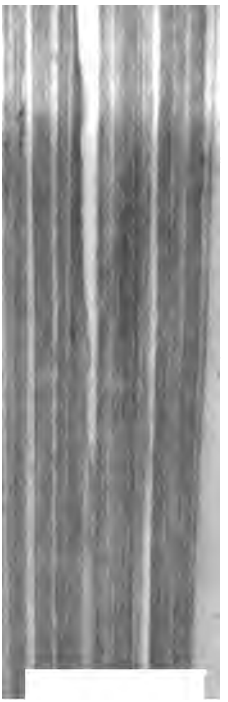
brated at *Rome* on the ſame Day. This Æra ſo remarkable in Hiſtory, as ſerving the beſt of any to direct us in regulating our Accounts of the Weſtern and *European* Nations, is removed but a few Years from another of no leſs Note in the Eaſtern Chronology. For about ſix Years after the building of *Rome*, according to the Computation of *Varro*, happened the Downfal of the *Aſſyrian* Monarchy, occaſioned chiefly by the Effeminacy of *Sardanapalus*. This Prince neglecting wholly the Adminiſtration of public Affairs, and ſhutting himſelf up in his Palace amongſt his Women and Eunuchs, fell into Contempt with his Subjects; whereupon *Arbaces* Governor of *Media*, and *Beleſis* Governor of *Babylon*, conſpiring againſt him, beſieged him in his Capital, and reduced him at laſt to the Neceſſity of periſhing miſerably with his Wives and Eunuchs in the Flames of his own Palace. Upon the Diſſolution of this mighty Empire, there aroſe two others in its Stead, founded by the two Leaders of the Conſpiracy. *Beleſis* had *Babylon*, *Chaldea*, and *Arabia*; and *Arbaces* all the reſt. *Beleſis* is the ſame with *Nabonaſſar*, from the Beginning of whoſe Reign at *Babylon*, commenceth the famous Aſtronomical Æra I am ſpeaking of, from him called the Æra of *Nabonaſſar*. For this Æra we are beholden to *Ptolemy*'s Canon, which beginning with *Nabonaſſar*, carries down the Succeſſion of the *Babylonian* Kings, and afterwards of the *Perſian* and *Macedonian*, quite beyond the Birth of *Chriſt*. This Canon is a ſure Guide in Regard to the Eaſtern Chronology, and comes in the moſt opportunely that can be imagined, for the connecting of ſacred and profane Hiſtory. For as it commenceth ſeveral Years before the *Babyloniſh* Captivity, by which the Courſe of the *Jewiſh* Hiſtory is interrupted; we can here take up the Series, and continue down the Account of Time with Certainty, to the Beginning of the Chriſtian Æra. The firſt Year of *Nabonaſſar* coincides with the ſeventh Year of *Rome*, the ſecond of the 8th Olympiad, the 747th before *Chriſt*, and the 3967 of the *Julian* Period. 3257.

In the mean time *Ahaz* having ſucceeded his Father *Botham* in the Kingdom of *Judah*, was attacked by *Rezin* King of *Syria*, and *Pekah* King of *Iſrael*; whereupon applying to the King of *Aſſyria*, who is in Scripture called *Tiglath-Pileſer*, he readily obtained his Aſſiſtance. This *Tiglath-Pileſer* is by ſome conjectured to be the ſame with *Arbaces* the *Mede*; but the more probable Opinion is, that he was of the Royal Family of *Aſſyria*, his Name *Tiglath-Pul-Aſſar*, having a plain Reſemblance of *Pul*, and *Sardan-Pul*, the Names of the two former Kings. It is likely therefore, that taking Advantage of the Confuſion that followed



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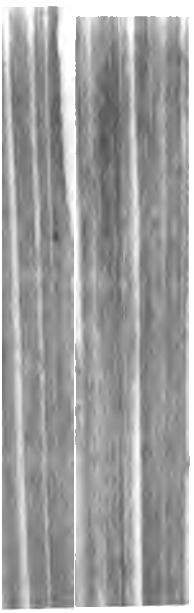
narchs. While *Esarhaddon* was thus enlarging his Empire, the *Medes* were beginning to render themselves considerable by the wise Administration of *Deioces* their first King. He had been raised to the Throne on account of his Virtue, and to put an End to the Disorders occasioned by the Anarchy under which his Countrymen then 3296. lived. He built the City of *Ecbatana*, and laid the Foundations of a mighty Empire. *Rome* begins now to increase in Power and Territory, tho' by slow Advances at first. Under *Tullus Hostilius* her third King, and in the 83d Year of the City, happened the fa- 3332. mous Combat of the *Horatii* and *Curiatii*, by which *Alba* was subjected, and its Citizens incorporated with the victorious *Romans*. At this Period begins the Reign of *Psammitichus* in *Egypt*. It had some 3334. time before been divided into twelve Parts, over which reigned twelve Princes, who as a Monument of their Union built the famous Labyrinth. But *Psammitichus*, who was one of them, incurring the Jealousy of the rest, they expelled him, whereupon he drew any Army together, subdued and dethroned the eleven confederate Princes, and seized on the whole Kingdom for himself. As the *Ionians* and *Carians* had been very serviceable to him in this Revolution, he granted them an Establishment in *Egypt*, hitherto inaccessible to Strangers. On this Occasion began the first Commerce between the *Egyptians* and *Greeks*, which as it was ever after constantly kept up, we are to account this according to *Herodotus* the Æra of true *Egyptian* History; all that goes before being so darkened by the Fables and Inventions of the Priests, that it seems very little worthy of Credit. 3348. In *Media*, *Phraortes* succeeded his Father *Deioces*, and after a Reign of 22 Years left the Kingdom to his Son *Cyaxares*, in whose Time happened the Irruption of the *Scythians*, who vanquishing *Cyaxares* in Battle, dispossessed him of all the upper *Asia*, and reigned there twenty-eight Years. In *Judah*, *Ammon* succeeding *Manasseh*, after a short Reign left the Kingdom to his Son *Josiah*, who proved a pious Prince, and thoroughly reformed the *Jewish* State. *Rome* in the mean time was enlarging her Territories under her 4th King *Ancus Martius*, and by the wise Establishment of incorporating the conquered Nations, increased in Power and the Number of her Citizens. *Babylon* we have seen had been re-united to *Nineveh*, and so continued till the Reign of *Chiniladan*; but he proving an effeminate Prince, *Nabopolla-*



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Evilmerodach his Son, after a ſhort Reign of two Years, becoming intolerable even to his own Relations, they conſpired againſt him and ſlew him. *Nerigliſſar* his Siſter's Huſband, who headed the Conſpiracy, ſucceeded him. 3444. About this Time *Piſiſtratus* uſurped the ſovereign Authority at *Athens*, which he held with various Change of Fortune thirty Years, and even left it to his Children. The *Medes* mean while were increaſing in Power under *Aſtyages*, which rouzing the Jealouſy of *Nerigliſſar* King of *Babylon*, he declared War againſt them; *Aſtyages* dying, leaves both the Kingdom and the Care of the War to *Cyaxares* his Son, called by *Daniel*, *Darius* the *Mede*. As the War wherewith he was threatened was very formidable, he applied to the King of *Perſia*, who had married his Siſter *Mandana*, for Aſſiſtance. *Cambyſes* ſent a good Body of Troops, and with them *Cyrus* his Son, Nephew to *Cyaxares*, whom that Prince appointed General of his Armies againſt the King of *Babylon*. 3445. *Cyrus* was a young Prince of great Hopes, and had already given ſignal Proofs of Courage and Conduct, in ſeveral former Wars under *Aſtyages* his Grandfather. But his Virtues are now going to diſplay themſelves in all their Luſtre, and preſent us with the Picture of a Hero, who by a Train of the moſt glorious Actions, has juſtly merited to be handed down to Poſterity, as a Pattern of all that is truly great and praiſe-worthy in the Character of a Prince and a Ruler. The very Name of *Cyrus* carried ſuch a Weight of Authority with it, as to draw into the Alliance of *Cyaxares*, almoſt all the Kings of the Eaſt. Nor was it long before he gave Proofs of that Merit, which was already ſo univerſally aſcribed to him. For having by his ſuperior Abilities in the Art of War, vanquiſhed the King of *Babylon* and *Crœſus* his Ally in Battle, he purſued his Advantage over the latter, ſurrounded him in his Capital, and got Poſſeſſion both of his Kingdom and immenſe Riches. 3456. With the ſame Expedition he ſubdued the other Allies of the King of *Babylon*, made himſelf Maſter of all *Aſia Minor*, and extended his Conqueſts even into *Syria*. In fine, he marched againſt *Babylon* itſelf, took that mighty City, and thereby became Maſter of the whole *Aſſyrian* Empire, which he put under the Dominion and Authority of his Uncle *Cyaxares*; who now equally touched with this ſignal Proof of his Fidelity, as before with his glorious Exploits, gave him his only Daughter in Marriage. *Cyaxares* dying within two Years, as likewiſe *Cambyſes* King *Perſia*, *Cyrus* ſucceeded to the whole Monarchy. In this man-

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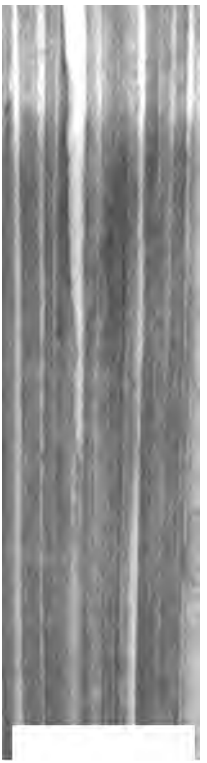
Herodotus obſerves, that there were three ſeveral Traditions relating to them, beſides that which he followed in his Hiſtory. *Xenophon*, who was himſelf in *Perſia* in the Service of *Cyrus* the younger, the Brother of *Artaxerxes Mnemon*, had an Opportunity of fully inſtructing himſelf in the Life and Actions of the ancient *Cyrus*, from the Annals and Traditions of the *Perſians* themſelves. And ſure the Relations of that wiſe Philoſopher and able Captain, who made it his Buſineſs to ſearch out the Truth in this Matter, ought to be preferred before that of *Cteſias*, whom ſome of the moſt judicious of his own Nation ſtile a fabulous Writer, unworthy of Credit. And yet from him have *Diodorus* and *Juſtin* copied all they ſay. Even *Herodotus* himſelf ought to give place here, who tho' a very judicious Hiſtorian, had a ſtrong Byaſs to the Marvellous, and evidently followed this Bent of his Genius, in the Account he has given of *Cyrus*. But what is of ſtill greater Weight, the Hiſtory of *Xenophon*, as it is itſelf the beſt connected, and the moſt probable of any, ſo does it exactly agree with Scripture, which on account of its Antiquity, and the near Relation of the Affairs of the *Jews* with thoſe of the other Eaſtern Nations, would evidently deſerve the Preference to the *Greek* Accounts, were we to conſider it as no more than a bare Hiſtory of theſe Times. In reality, the *Greeks* knew but little of the Affairs of the more remote Eaſtern Nations. Probably the *Medes* under *Deioces* and his Succeſſors, tho' far inferior in Power to the *Aſſyrian* Monarchs, had nevertheleſs extended their Conqueſts into *Aſia Minor*, and the Nations bordering upon the *Greek* Colonies. By this means they became famous in thoſe Parts, and the Empire of all *Aſia* was aſcribed to them, becauſe the other Princes of the *Eaſt* were but little known. That this was but a mere Effect of Ignorance in the *Greeks*, appears not only from the ill Agreement of their Relations with Scripture, but likewiſe from their Contrariety to ſuch of the Writers of their own Nation, as ſeem to have been beſt informed, and to have ſearched into theſe things with the greateſt Care. *Herodotus* promiſes a particular Hiſtory of the *Aſſyrians*, but no ſuch Work is come down to us; whether it be that the Piece itſelf is loſt, or that he never found Time to compoſe it. We have all the reaſon in the World however to believe, that he would not have omitted the Kings of the ſecond *Aſſyrian* Monarchy, ſince in thoſe Books of his that ſtill remain, we meet with the Name of *Sennacherib*, who was one of them, and is there ſpoken of as King of the *Aſſyrians* and *Arabians*. *Strabo*, one of the



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bare Change of the Prince, or the Removal of the Imperial Seat from one City to another, ſhould not induce us to multiply the Number of Empires without Neceſſity, when it is known that the ſame People, and under the ſame Name too, all along held the Dominion of the *Eaſt*.

P. Here I begin to be ſenſible of the great Advantage of Clearneſs of Method. Already I am forming in my Mind an Idea of the four great Empires, riſing in Succeſſion one after another: the *Aſſyrian*, the *Perſian*, the *Grecian*, and the *Roman*. The firſt I think I have got a pretty diſtinct Notion of. I have ſeen its Riſe, Continuance and Fall; can connect its Hiſtory with that of other Nations, and by viewing it in relation to the ſeveral Periods and Epochas that fall within the Compaſs of its Years, am able to trace in my Mind the moſt remarkable Events and Revolutions of Hiſtory, according to the due Order of Time in which they happened. I mention this that you may ſee how I have improved by your paſt Inſtructions, and what Hopes I may juſtly entertain in regard of thoſe that are to come. But now that you have cleared up this Part of Hiſtory, and removed ſome Miſtakes I had fallen into in relation to theſe dark Ages, I can liſten with greater Satisfaction to the Account you are next to enter upon of the *Perſian* Monarchy, and ſhall endeavour as little as poſſible, to diſturb the Courſe of your Narration by unſeaſonable Interruptions.

G. In the 4178th Year of the *Julian* Period, 218 Years after the Building of *Rome*, and 536 before the Birth of *Chriſt*, *Cyrus* ſucceeding to the Throne of *Cyaxares*, and becoming ſole Monarch of all the *Eaſt*, here we are to fix the Beginning of the *Perſian* Empire. In the firſt Year of his Reign he publiſhed the famous Decree for rebuilding the Temple of *Jeruſalem*, the ſeventy Years Captivity being now compleated, according as had been foretold by the Prophets. *Servius Tullius* ſtill reign'd at *Rome*. He had greatly enlarged the City, and by his mild and popular Adminiſtration was become the Darling of his Subjects. This excellent Prince fell a Sacrifice at laſt to the Perfidy of his own Daughter, and the ambitious Deſigns of his Son-in-law *Tarquin* the Proud, who ſucceeded him in the Throne. *Cyrus* after a Reign of ſeven Years, left his Kingdom to his Son *Cambyſes*. Under him the *Perſians* enlarged their Empire by the Conqueſt of *Egypt*. He proved however a very brutal Prince, unworthy to fill the Throne of *Cyrus*. His Brother

Years of the World.

8. Epocha. The Reign of Cyrus.

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called afterwards *Mons ſacer*. However, the mild Perſuaſions of *Menenius Agrippa*, and the Conceſſion made by the Senate of new *Plebeian* Magiſtrates, whoſe Office it was to protect the People againſt the Conſuls, appeaſed their Diſcontents, and reſtored Tranquillity to the State. The Law appointing the Inſtitution of theſe Magiſtrates was called the ſacred Law, and the Magiſtrates themſelves had the Title of Tribunes of the People. This remarkable Revolution happened in the 260th Year of the City. *Hippias* we have ſeen had retired into *Perſia*, and was ſoliciting *Darius* to make War upon the *Athenians*. 3510.
He at length prevailed, and *Mardonius* was ſent with a numerous Army againſt them: but *Miltiades* with a handful of Men, gave the *Perſians* Battle in the Plains of *Marathon*, and entirely routed them. This Victory is the moſt renowned in ancient Hiſtory, for the *Athenians* did not exceed ten thouſand, and the *Perſians* have been computed at twenty times their Number. At *Rome* the Feuds between the Nobility and the People ſtill ſubſiſted. The Baniſhment of *Coriolanus* had well nigh proved fatal to the Commonwealth, which owed its Deliverance from the imminent Danger that threatened it, to the Tears of the incenſed Hero's Mother. In the mean time *Xerxes* ſucceeding *Darius* in the Throne of *Perſia*, prepared to revenge the Defeat at *Marathon*, by a new Expedition againſt *Greece*. He is ſaid to have been followed in this Attempt by an Army of ſeventeen hundred thouſand Men. *Leonidas* King of *Sparta*, with only three hundred *Lacedemonians*, encountered his whole Force in the Streights of *Thermopilæ*. For three Days he made good the Paſſes againſt the numerous Army of the *Perſians*; but being at length ſurrounded, he and his Followers were all ſlain upon the Spot. By the wiſe Counſels of *Themiſtocles* the *Athenian* Admiral, the naval Army of the *Perſians* was this ſame Year vanquiſhed near *Salamis*, and *Xerxes* in great Fear repaſſed the *Helleſpont*, leaving the Command of his Land-Forces to *Mardonius*. But he too the Year after was cut in Pieces with his whole Army near *Platæa*, by *Pauſanias* King of the *Lacedemonians*, and *Ariſtides* ſurnamed the *Juſt*, General of the *Athenians*. This Battle was fought in the Morning, and the Evening of the ſame Day their naval Forces obtained a memorable Victory over the Remainder of the *Perſian* Fleet, at *Mycale* a Promontory on the Continent of *Aſia*. Thus ended all the 3514. 3516. 3519. 3524. 3525.

greae

great Deſigns of *Xerxes* in a miſerable Diſappointment, and the utter Deſtruction of that prodigious Army with which the Year before he had marched ſo proudly over the *Helleſpont*. The *Carthaginians* by this Time a powerful People, had been engaged by *Xerxes* to fall upon the *Greek* Colonies in *Sicily*, while he was employed againſt them in their own Country; but they had no better Succeſs than the *Perſian* Monarch, and being ſhamefully beaten, were obliged to abandon the Iſland. *Xerxes* dying after a Reign
3540. of 21 Years, was ſucceeded in the Kingdom by *Artaxerxes Longimanus*. He is generally ſuppoſed to be the King from whom *Nehemiah* received the Commiſſion to reſtore and rebuild *Jeruſalem*. But it is now Time to turn our Thoughts a little towards the *Romans*, who having been formed under Kings, were but ill provided with Laws ſuited to the Conſtitution of a Republic. The Reputation of *Greece*, yet more renowned for the Wiſdom of its Government than the Fame of its Victories, determined the *Romans* to draw up a Scheme of Laws upon their Model. Deputies were therefore ſent to examine into the Conſtitutions of the ſeveral *Greek* Cities, particularly thoſe of *Athens*, whoſe Plan of Government ſeemed to have a
3554. greater Reſemblance with that of *Rome*. Ten Magiſtrates were elected with abſolute Autho-

rit, that disdaining to submit any longer to these Oppressors, they abolished the *Decemvirate*, and restored the Authority of the Consuls. Thus did the Blood of *Virginia* produce a Revolution in the *Roman* State, not unlike what had before happened in the Case of *Lucretia*. About this Time *Cimon* the *Athenian* General rendered himself famous by his many Victories over the *Persians*, insomuch that *Artaxerxes* weary of so destructive a War, signed a Treaty of Peace highly to the Honour and Advantage of *Greece*. He had resolved to pursue a different Scheme of Politics, and instead of drawing their whole Forces upon himself, endeavour'd to weaken them by fomenting their intestine Divisions. The War that soon after broke out between the *Athe-* 3573.
nians and *Lacedemonians*, made him sensible of the Advantages that might accrue from such a Conduct. It was during this War, described at large by *Thucydides* and *Xenophon*, and known in History under the Name of the *Peloponnesian* War, that we read of *Pericles*, *Alcibiades*, *Thrasybulus*, *Conon*, *Brasidas*, and *Lysander*. So many illustrious Men, all flourishing in the same Age, contributed to raise *Greece* to the highest Pitch of Glory, and spread her Fame to the most distant Nations. This fatal War, after it had lasted 27 Years, ended at length in 3600.
the taking of *Athens* by *Lysander*, who had found means to draw into the Party of the *Lacedemonians*, *Darius Nothus*, the Son and Successor of *Artaxerxes*. But the *Persians* soon became sensible of the Error they had committed in making the *Lacedemonians* too powerful; for that ambitious Republic having now no Rival to fear, began to extend its View to *Asia*, and even promoted the Expedition of young *Cyrus* against his Brother *Artaxer-* 3603.
xes Mnemon, who had succeeded *Darius Nothus*.
This ambitious Prince fell in Battle by his own Rashness, and left the ten thousand *Greeks* who served under him, exposed to all the Dangers of War, in an unknown Country, several hundreds of Miles distant from their own Homes, and surrounded on every side with numerous Armies. There is not any thing in History more celebrated than this Retreat, which has been handed down to us by *Xenophon*, who himself conducted it, and was one of the ablest Commanders, and greatest Philosophers of his Time. Thus were the *Greeks* first made sensible of the real Weakness of the *Persian* Empire, hi-
therto deemed so formidable; and the Exploits of 3608.
Agesilaus in *Asia* soon after, where he bade fair for overturning that mighty Monarchy, had he not been recalled by

by the unhappy Diviſions of his Country, were a plain Proof that nothing was wanting but a good General and Union among themſelves, to compleat the Conqueſt of the *Eaſt*. *Rome* was rendering herſelf formidable to all the
3610. Nations around her, and *Vei* one of the ſtrongeſt and moſt opulent Cities in *Italy*, was taken by *Camillus* after a Siege of ten Years. But this great Increaſe of Territory was ſoon followed by a fatal Calamity that brought the Republic to the Brink of Ruin; I mean the Irruption of the *Gauls*, who defeating the *Roman*
3615. Army, and advancing againſt the City itſelf, laid it in Aſhes in the 363d Year after it had been founded by *Romulus*. Such of the Senators and Nobles as choſe to ſurvive the Ruin of their Country retired into the Capitol with *Manlius*, where they reſolutely defended themſelves till they were relieved by *Camillus*, whoſe ill Uſage and Baniſhment had not diminiſhed his Regard to his Country. Thus was *Rome* again reſtored to her former Splendor by the Conduct and Bravery of that great Man. In *Greece* the *Lacedemonian* Power began to decline, and *Thebes* which hitherto makes no Figure in the Hiſtory of that Nation, raiſed herſelf to the higheſt Pitch of Glory by the Wiſdom and Valour of *Epaminondas*. This General is one of the moſt illuſtrious Characters of Antiquity. He was poſſeſſed in an eminent De-

an Expedition into the *East*, and had projected nothing leſs than the total Overthrow of the *Perſian* Empire, when an untimely Death hurried him out of the World.

Alexander, ſirnamed the *Great*, his Son, ſucceeded him; a Prince who from his earlieſt Years had 3668. given Proofs of an heroic Soul that ſeemed deſtined for the Conqueſt of the Univerſe. Much about the ſame Time *Darius Codomannus* aſcended the Throne of *Perſia*. He had in a private Station diſtinguiſhed himſelf by his Valour and Prudence; but it being his Fate to encounter the prevailing Fortune of *Alexander*, all his Efforts proved inſufficient to ſupport him againſt that formidable Rival. For *Alexander* having firſt ſettled the Affairs of *Greece*, over-run all *Aſia Minor* with amazing Rapidity, defeated *Darius* in three pitched Battles, and upon the Death of that Prince, who was treacherouſly ſlain by *Beſſus*, became ſole Monarch of all the *Eaſt*.

Here then begins our ninth Epocha, not from *Alexander's* Succeſſion to the Throne of *Macedonia*, but from the Death of *Darius*, in whom the *Perſian* Empire ended. For *Alexander* purſuing his Victories with the utmoſt Expedition, and having made himſelf Maſter of almoſt all the Provinces of the *Eaſt*, became thereby the Founder 3674. of the third, or *Macedonian* Empire. This happened in the 4384th Year of the *Julian* Period, 424 Years after the Building of *Rome*, and 330 before the Birth of *Chriſt*. During this victorious Progreſs of *Alexander*, *Rome* was engaged in a long War with the *Samnites*, whom after many Battles ſhe at length ſubdued, chiefly by the Valour and Conduct of *Papirius Curſor*, one of the greateſt Generals of his Time. *Alexander* ſtill continuing his Conqueſts, penetrated as far as *India*, and returning to *Babylon*, 3681. there died in the 33d Year of his Age. After his Death, his Empire was variouſly divided among his Followers. *Perdiccas*, *Ptolemy* the Son of *Lagus*, *Antigonus*, *Seleucus*, *Lyſimachus*, *Antipater* and his Son *Caſſander*, who had been all Commanders under this great Conqueror, and learned from him the Art of War, formed a Deſign of rendering themſelves Maſters of the ſeveral Provinces over which they were conſtituted Governors. They ſacrificed to their Ambition the whole Family of *Alexander*; his Brother, his Mother, his Wives, his Children, and even his Siſters. Nothing was to be ſeen but Wars, Bloodſhed, and endleſs Revolutions. During theſe Diſorders ſeveral Places of *Aſia Minor* ſhook off

Years of the World.

9th Epocha. Alexander the Great.

lemy the Son of *Lagus*, and tha
Seleucus; for theſe continued ſt
inherited by their Poſterity the
many Years. Thus was all t
received its Language and Cu
was not under the Dominion o
the *Greeks* univerſally bearing
lities into which it was divided,
Reaſon to Hiſtorians, for ſtilin
of, the Period of the *Grecian*
Greece we meet with nothing b
lutions. *Caſſander*, *Pyrrhus*
liocertes, *Lyſimachus*, and *Seleu*
cedonia, each eſtabliſhing himſ
deceſſor. The *Romans* were
Conqueſts in *Italy*, and havin
tians and *Hetrurians*, threatene
The *Tarentines* finding them
powerful Republic, caſt thei
Epirus, whoſe great Military
ſhould be invincib
3725. mander. *Pyrrhu*
ries over the *Rom*
by the Conſul *Cu*
3732. *ly*. *Antigonus* G
Throne of *Mace*

ıual Series of Wars, for upwards of 480 Years, and now und themſelves Maſters of the whole Country, from the far- eſt Part of *Hetruria* to the *Ionian* Sea, and from the *Tuſcan* a croſs the *Apennines* to the *Adriatic*. Thus their Ambi- on crowned with Succeſs, inſpired them with ſtill greater iews. The adjoining Iſland of *Sicily* as it lay convenient r them, ſo was it poſſeſſed in part by the *Carthaginians*, a owerful People, whoſe Neighbourhood they began to look on with an Eye of Jealouſy. We have ſeen the Founda- ons of this Republic by *Dido*, and that it was conſiderable r Wealth and Extent of Territory, as far back as the Reign *Xerxes*. At the Time we are ſpeaking of, their Dominions ached a great way on both Sides of the *Mediterranean* Sea. or beſides the *African* Coaſt, of which they were entirely laſters, they had alſo made many Conqueſts in *Spain*, ſet- ed themſelves in *Corſica* and *Sardinia*, and poſſeſſed ſeveral owns in *Sicily*. This added to their immenſe Wealth ac- ired by Commerce, and the Sovereignty of the Sea which o Nation could then diſpute with them, made the *Romans* nſider them as formidable Rivals, who if not ſpeedily eck'd, might grow to a Power too mighty even for *Italy* it- lf. Hence the Riſe of the ſeveral *Punic* Wars, which in e End proved ſo fatal to the *Carthaginians*. That e are now to ſpeak of began in the 489th Year 3739. the City, and is remarkable not only as being e firſt Foreign War in which the *Romans* were engaged, it alſo becauſe herein they formed the Deſign of making emſelves Maſters at Sea; and, which is almoſt beyond Be- ef, accompliſhed it. The Conſul *Duilius* ventured to fight e *Carthaginian* Fleet, and obtained a compleat Victory. *egulus* his Succeſſor no leſs diſtinguiſhed himſelf, and land- g in *Africa* reduced *Carthage* to the greateſt Extremity; in- much that but for the Arrival of *Xantippus* the *Lacedemo- an*, it muſt have been taken. That experienced General, r his wiſe Conduct, gave a great Turn to the Affairs of frica. *Regulus* was vanquiſhed and made Priſoner; but this everſe of Fortune ſerved only to add more Luſtre to his ame. Being ſent into *Italy* to negotiate a Peace and treat an Exchange of Priſoners, he ſtrenuouſly defended in the nate that Law by which it was declared inconſiſtent with e Glory of the *Roman* Name to redeem Priſoners taken aptive in a Day of Battle. Upon his Return to *Africa* we e told he ſuffered a cruel Death from the Reſentment of the *arthaginians*, who were incapable of admiring that Noble- ſs of Soul, which made him prefer the Intereſt of his Coun-

try to all private Conſiderations. The War was maintained for a long Time with various Succeſs, *Hamilcar* the *Carthaginian* General diſtinguiſhing himſelf eminently in *Sicily* by his great military Skill; but at laſt the Conſul *Lutatius* obtaining a compleat Victory over the Enemy's Fleet near the *Ægatian* Iſles, *Carthage* was compelled to ſubmit, and ac-
3764. cept of ſuch Terms of Peace as the *Romans* were pleaſed to grant. Immediately after the Concluſion of this War, which had laſted four and twenty Years, the *Carthaginians* found themſelves involved in another, which brought them to the very Brink of Deſtruction. The mercenary Troops of which their Armies were compoſed, revolting for want of their Pay, were joined by almoſt all the Cities of *Africa*, who hated the *Carthaginian* Government. All Endeavours to appeaſe them prov'd ineffectual, they inveſted *Carthage* itſelf, and that great City was inevitably loſt but for the Valour and Conduct of *Hamilcar* ſirnamed *Barchas*. He found Means to vanquiſh the Rebels, and recover all the revolted Cities. The *Carthaginians* however upon this Occaſion loſt *Sardinia* by the Treachery of the *Romans*, who taking advantage of their Domeſtic Troubles, ſeized that important Iſland, and even augmented the Tribute they had at the End of the War impoſed upon that unhappy State. *Carthage* was

, they ſent Ambaſſadors to *Aſdrubal* to draw him by fair
rds into a Treaty, wherein he ſhould covenant not to
the *Iberus*, which was accordingly agreed to. Hereupon
Romans applied themſelves ſeriouſly to the War againſt
Gauls, and having vanquiſhed them in ſeveral Battles,
ed the *Po*, puſhed on their Conqueſts on the other Side
hat River, and thereby became Maſters of all *Italy*, from
Alps to the *Ionian* Sea. About this Time died *Aſdrubal*
pain, and *Hannibal* at the Age of 25 ſucceeded him in the
nmand of the Army. He was the Darling of the Soldiers,
› fancied they ſaw in him all the Virtues they had ſo often
ıired in his Father *Hamilcar*. Nor did his Behaviour after
Promotion diſappoint their Expectations; for he compleat-
he Conqueſt of *Spain* with amazing Rapidity, and think-
himſelf ſtrong enough now to enter upon the long-pro-
ed War with the *Romans*, advanced with his Army to the
er *Iberus*, and inveſted *Saguntum*. The Complaints of the
nan Ambaſſadors were very little regarded at *Carthage*.
e Loſs of *Sicily*, the treacherous Behaviour of the *Romans*
ëizing *Sardinia*, and augmenting the Tribute exacted at
End of the War, and their unjuſt Attempts to abridge
ir Power and bound their Conqueſts in *Spain*, had ſo irritat-
:he Minds of the *Carthaginians*, that all the Endeavours of
Faction which oppoſed *Hannibal*, were fruitleſs. Here-
n War was proclaimed againſt *Carthage* by
ler of the *Roman* Senate, in the 535th Year of 3785.
City. Mean time *Hannibal* was taking all
Meaſures neceſſary to ſecure the Succeſs of his Deſigns.
e *Italic Gauls* were gained over by Ambaſſadors ſecretly
atched for that Purpoſe; the Nations thro' which he was
›aſs were for the moſt part prevailed on by Preſents not to
oſe his March; and the Peace of *Africa* and *Spain* were
ıred by ſtrong Detachments of Troops left in thoſe Parts
er the Command of proper Governors. When all things
'e now ready for the Expedition, he croſſed the *Iberus*,
'erſed the *Pyrenees*, *Tranſalpine Gaul*, and the *Alps*, and
ıe pouring down with all his Forces upon *Italy*, while the
nans hardly yet imagined him ſet out from *Spain*. The
lic Gauls readily joined him, and thereby very ſeaſonably
ıforced his Army, which had ſuffered extremely in its Paſ-
: over the *Alps*. Four Battles ſucceſſively loſt made it proba-
that *Rome* muſt ſoon fall into the Hands of this irreſiſtible
ıqueror. *Sicily* too followed the Fortune of the *Carthaginians*.
rronymus K. of *Syracuſe* declared againſt the *Romans*; almoſt
Italy abandoned them; and the Republic ſeemed depriv-

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not yet ſatisfied wit
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ſixteen Years, in ſp
found unable to ſto
Scipio defeated him
thaginians to ſubmit
to them.

3802. *nic* War
Years afte
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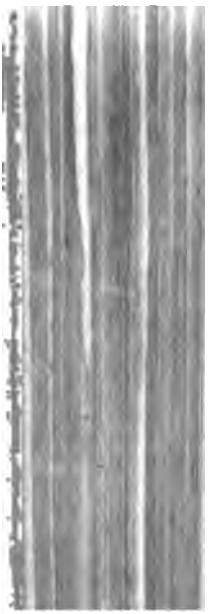
ſubjected the *Gauls*
Power ſhe had Reaſe

If we now look ba
during the Times
disjoined from thoſe

Nations of the *Eaſt*, particularly the *Parthians*, who headed by *Arſaces* expelled the *Macedonians*, 3754. and laid the Foundations of an Empire which in Time extended itſelf over all the *Higher Aſia*, and grew to that Strength and Power, that not even the *Romans* themſelves, when arrived at their higheſt Pitch of Grandeur, were able to ſhake the Throne of the *Arſacidæ*, for ſo the *Parthian* Kings were called from *Arſaces* the Founder of their Race and Empire. Theſe Revolts greatly weakened the Empire of the *Syrian* Kings, for henceforth they were almoſt entirely ſecluded from all the Provinces that lay beyond the *Tigris*. Several Attempts were indeed made to recover them, but in vain, which obliged them to turn their Thoughts towards thoſe Parts of their Dominions that bordered upon *Egypt*, inſomuch that *Judea*, which lay between the two Kingdoms, became a Ground of endleſs Wars and Contentions, and occaſioned the ſhedding of Torrents of Blood. The *Romans* after the Peace with *Carthage*, began to turn their Thoughts towards *Greece*. *Philip* King of *Macedon* had entered into an Alliance with *Hannibal* when in *Italy*, and this was looked upon as a ſufficient Ground for a War. The Conſul *Flaminius* was ſent againſt him, who by 3808. his Victories reduced the Power of that Prince, and reſtored the ſeveral Cities of *Greece* to their Liberty. Tho' every thing thus gave way to the *Roman* Power, they could not yet be eaſy while *Hannibal*, whom they ſtill looked upon as their moſt formidable Enemy, was alive. They dreaded the Bravery and enterprizing Genius of that great Man. Their Endeavours to deſtroy him brought upon them a new War; for being reduced to fly his Country, he took Refuge with *Antiochus*, ſirnamed *the Great*, King of *Syria*; and inſpiring him with a Jealouſy of the *Roman* Power, perſuaded him to oppoſe their growing Greatneſs. In the Management of the War however, he rejected the wiſe Counſels of this experienced General, and was therefore diſappointed in all his Deſigns. Beaten by Land and Sea, he was compelled to ſubmit to the Terms of Peace impoſed by *Lucius Scipio* the Brother of *Scipio Africanus*. 3815. *Hannibal* now ſought Protection from *Pruſias* K. of *Bithynia*, where finding himſelf ſtill perſecuted by Embaſſies from the *Romans*, to avoid falling into their Hands, he ended his Days by a Doſe of Poiſon. Upon the Death of *Seleucus* the Son of *Antiochus the Great*, *Antiochus Epiphanes* who had been ſome time a Hoſtage at *Rome*, got Poſſeſſion of the Throne of *Syria*. He is remarkable for ſetting on foot



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ſolved, yet reviving agair
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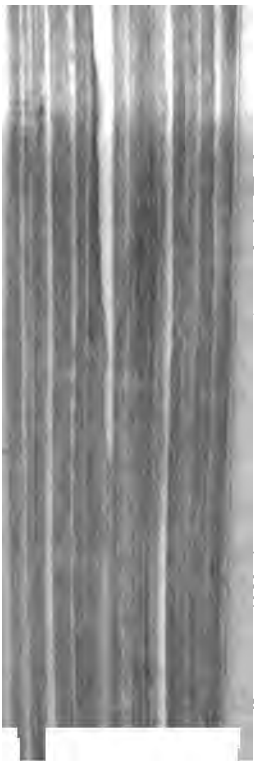
Period we are ſpeaking of. But after that Defeat, the Sovereignty of *Aſia* paſſing from the *Perſians* to the *Macedonians*, here begins the third great Empire, which continued under *Alexander* and his Succeſſors. The ſame Reaſons induce us to lengthen out the Times of the *Macedonian* Greatneſs to the Defeat of *Perſeus* by *Paulus Emilius*; for tho' the *Romans* had long before given Law to *Greece*, and even to the Kings of *Macedon*, yet that Kingdom was not utterly deſtroyed till the Time of the above Overthrow, when becoming a Province of the *Roman* Empire, all the Power and Dominion that had formerly belonged to it, was transferred to the Conquerors, and *Rome* thereby advanced to the Sovereignty of the World. Thus we have a regular Succeſſion of Empires, eſtabliſhing themſelves one upon the Ruins of the other, and being now arrived at the laſt and greateſt, we ſhall trace it in its Progreſs and gradual Advancement, which will compleat the Plan of ancient Hiſtory, and furniſh ſuch a View of paſt Times, as may be ſufficient for enabling you to purſue the Train of Ages in an exact connected Series.

Years of the World.

10. Epocha. The Defeat of Perſeus.

In the 4546th Year of the *Julian* Period, which anſwers to the 586th Year of *Rome*, and the 168th before *Chriſt*; *Paulus Emilius* having vanquiſhed *Perſeus*, and reduced his Kingdom to the Form of a *Roman* Province, the *Macedonian* Empire ceaſed, and that of *Rome* ſucceeded in its Stead. The Conſul *Emilius* was honoured 3836. with a ſplendid Triumph, and the *Romans*, who were now Maſters of all *Greece*, began to think themſelves more nearly intereſted in the Affairs of *Aſia*. *Antiochus Epiphanes* dying, his Son *Antiochus Eupator* a Minor of nine Years old ſucceeded under 3840. the Tuition of *Lyſias*. *Demetrius Soter* the rightful Heir was then an Hoſtage at *Rome*, but could not obtain Leave of the Senate to go and take Poſſeſſion of the Kingdom, it being judged more for the Advantage of the *Romans* to have a Boy reign in *Syria*, than a grown Man of mature Underſtanding, as *Demetrius* then was. Under *Antiochus Eupator*, the Perſecution of the *Jews* ſtill continuing, *Judas Maccabeus* ſet himſelf to oppoſe it, and ſignalized his Valour by the many Victories he obtained over the *Syrians*. Mean while *Demetrius Soter* eſcaping from *Rome*, is acknowledged by the *Syrians* for their King, and young *Antiochus* with his Governor *Lyſias* ſlain. This however made no Alteration with regard to the *Jews*; they were ſtill perſecuted as before,

and



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3855. Throne
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In *Syria*, *Demetrius*
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3858. of the T
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Cities, *Carthage* and
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vided the Glory of the
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it ended the famous
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nown, by the Valour a
moſt renowned Gener
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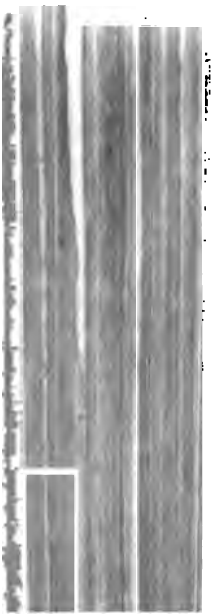
diſtinguiſhed himſelf by
made the Hero we are

than that of War, Politics, and Agriculture, began henceforth to value themſelves upon a polite Taſte, and the Reliſh of what was excellent in the fine Arts. Thus Learning became honourable at *Rome*, the liberal Sciences were encouraged, and ſuch Advances were made in all the various Branches of Knowledge, that we ſhall ſee the *Auguſtan* Age no leſs diſtinguiſhed by the Productions of the Men of Genius, than by the Exploits and Bravery of the many Heroes wherewith it abounded. *Syria* in the mean time was the Scene of new Revolutions. *Antiochus Theos* the Son of *Alexander Balas*, under the Tuition of *Diodotus Tryphon*, dethroned *Demetrius Nicator*, who by his ill Conduct in the Government, had incurred the Hatred of his Subjects. He recovered his Authority however ſoon after, and declared *Judea* a free and independent State, in Conſideration of 3861. the Services he had received from *Simon* the Brother and Succeſſor of *Jonathan*. By this Grant *Simon* was conſtituted High Prieſt, and Sovereign Prince of the *Jews*, the Land releaſed from all Taxes, Tolls and Tributes, and every thing that bore the Stamp of a foreign Yoke being aboliſhed, *Judea* henceforth became a diſtinct Kingdom, under Princes of its own. About this Time the Empire of the *Parthians* began to grow formidable, by the Victories of *Mithridates*, who having ſubdued *India* and *Bactria*, was advancing with an Army towards the *Euphrates*, to puſh his Conqueſts on that Side. Whereupon the Inhabitants of thoſe Parts, calling in *Demetrius Nicator* to their Aſſiſtance, he conceived the Deſign of again reducing the *Parthians*, whom the *Syrians* ſtill regarded as Rebels. He obtained many Victories over *Mithridates*, but preparing to return into *Syria* to chaſtiſe *Tryphon*, who after murdering *Antiochus Theos*, had himſelf uſurped the Crown, he unfortunately fell into an Ambuſcade, and was made Priſonner by the *Parthians*. *Tryphon* who thought himſelf ſecure by this Diſaſter of his Adverſary, was ſuddenly abandoned by his Subjects, to whom he had rendered himſelf inſupportable by his Pride. As *Demetrius* was ſtill a Priſoner in *Parthia*, and his Children by *Cleopatra* were under Age, it was neceſſary to look out for a Protector, and this Office naturally fell to the Share of *Antiochus Sidetes* the Brother of *Demetrius*. But *Cleopatra* ſtopt not here, for underſtanding that *Nicator* had married *Rodaguna* the Daughter of *Phraates*, who had ſucceeded *Mithridates* in the Throne of *Parthia*, ſhe out of Revenge made *Antiochus Sidetes* her Huſband. When he had ſettled himſelf in the Kingdom, and put an End to the Uſurpation of *Tryphon*,

phon, he entered upon a War with the *Parthians*
3873. under Pretence of delivering his captive Brother. At firſt he had full Succeſs, overthrew *Phraates* in three Battles, and recovered *Babylonia*, *Media*, and the other Eaſtern Provinces formerly belonging to the *Syrian* Kings, *Parthia* only excepted, where *Phraates* was reduced within the narrow Limits of the firſt *Parthian* Kingdom. The *Parthian* Monarch not diſcouraged by theſe Loſſes, watched the Opportunity of the *Syrian* Army's going into Winter Quarters, where being obliged to diſperſe all over the Country by reaſon of their great Numbers, he fell upon them unexpectedly, and advancing againſt *Antiochus*, who was haſtening with the Forces about him to help the Quarters that lay next him, he over-powered him with Numbers, ſlew him and all his Followers, and puſhing his Advantage, made ſo dreadful a Slaughter, that there ſcarce returned a Man into *Syria* of all this numerous Army, to carry thither the mournful News of ſo terrible an Overthrow. In the interim *Demetrius* was returned into *Syria*, and on his Brother's Death there again recovered the Kingdom. For *Phraates* after being thrice vanquiſhed by *Antiochus* had releaſed him from his Captivity, and ſent him back into *Syria*, hoping that by raiſing Troubles there for the Recovery of his Crown, he might force *Antiochus* to return for the ſuppreſſing of them. But

of *Pergamus* dying, left the *Romans* Heirs to his immenſe Wealth, who not ſatisfied with the Dominion of *Italy*, *Greece*, and *Africa*, were now beginning to extend their Conqueſts beyond the *Alps*, where *Sextius* having ſubdued the *Salvians*, eſtabliſhed the firſt *Roman* Colony at *Aix* in *Provence*. *Fabius* defeated the *Allobrogians*, and *Narboneſe Gaul* was reduced into the Form of a Province. But tho' the Republic was thus enlarging her Territories abroad, ſhe was far from enjoying that domeſtic Tranquillity which makes the Security and Strength of a State. The Avarice, Uſurpation, and Ambition of the *Patricians*, had encroached ſo far upon the Properties and Privileges of the People, that they ſtood in need of new Defenders to ſave them from abſolute Ruin. The two *Gracchi* who generouſly undertook that Office, being over-powered by the Faction of the Nobility, periſhed in the glorious Attempt. After them few Tribunes aroſe poſſeſſed of that noble Spirit of Liberty, which hitherto makes ſo eminent a Part of the Character of this brave People. Faction, Bribery, and Corruption, began to prevail univerſally among them, and we ſhall ſoon ſee theſe Conquerors of the World, themſelves made Slaves to the worſt of Tyrants. *Jugurtha* King of *Numidia*, infamous by the Murder of his Brothers, 3885.
who had been left under the Protection of the *Romans*, defended himſelf a long time, more by his Lagreſſes than by Arms. *Marius* was at length ſent againſt him, and having put an End to that troubleſome War, ſignalized himſelf next by the Defeat of the *Teutones* and *Cimbri*, who threatened all the Provinces of the *Roman* Empire, and even *Italy* itſelf with Deſtruction. No ſooner 3904.
were theſe Enemies quelled, than a new and more formidable one aroſe in *Mithridates* King of *Pontus*, who having made himſelf Maſter of all *Aſia Minor*, paſſed into *Greece*, and was not without great Difficulty driven thence by *Sylla*. Mean while *Italy* habituated to Arms, and exerciſed in War, endangered the *Roman* Empire by an univerſal Revolt; and to add to all thoſe Ca- 3913.
lamities, *Rome* ſaw herſelf at the ſame time torn by the Factions of *Marius* and *Sylla*, one of whom had by his Victories, ſpread his Fame to the remoteſt Quarters of the North and South, and the other ſignalized himſelf as the Conqueror of *Greece* and *Aſia*. *Sylla* ſtiled the *Fortunate*, was but too much ſo againſt his Country, over which he aſſumed a tyrannic Sway, and laid the Foundation of all



Enemy in *Spartacus* the
very Brink of Ruin, and
Pompey was
3936. mean time n
the *Eaſt*. *M*
counter, and retiring be
ſtill preſſed and purſued
General invincible in Bat
Soldiers in Obedience, an
like a Phrenzy ſeized the
not diſcouraged by his ma
make head againſt his En
Refuge of the *Romans*, w
nating this long and deſtr
ſion that his Glory roſe to
valiant and politic Prince.
fled for Refug
3941. ed *Albania*, *
man* Empire.
ed in gathering Laurels i
cruſhing a dangerous Con
Orator, who had laid out
of Eloquence, found now
ing it in Defence of his C
Arms of his Collegue *Ant*
Machinations of Civil

Power made him abſolute Maſter of all its Deliberations. *Cæſar* by his Victories in *Gaul* was endeavouring to get him a Name and Intereſt that might bring him upon a Level with *Pompey* and *Craſſus*. Theſe three combining in the Deſign to oppreſs their Country, governed with abſolute Authority, and *Cicero* whoſe Eloquence and Zeal for Liberty gave them Umbrage, was baniſhed that City he had ſo lately ſaved from utter Ruin. In the mean time *Craſſus* being bent upon an Expedition againſt the *Parthians*, had the Misfortune to be cut off with his whole Army; a Loſs by ſo much the more fatal to the *Roman* State, as it was chiefly by him that the Rival Factions of *Cæſar* and *Pompey* were kept united. His Death was followed by a bloody Civil 3955.
War, and *Rome* loſt her Liberty for ever in the Plains of *Pharſalia*. *Cæſar* victorious, and now Maſter of the Univerſe, traverſed with incredible Expedition almoſt all the Countries of the known World. *Egypt*, *Aſia*, *Mauritania*, *Spain*, *&c.* beheld this mighty Conqueror triumphing over all his Oppoſers. *Brutus* and *Caſſius*, animated by a Zeal for Liberty, endeavoured to reſcue their Country from Slavery by killing the Uſurper; 3961.
and the Eloquence of *Cicero* ſeconding the glorious Deſign, gave at firſt ſome Hopes that *Rome* might yet ſee better Days. But is was the Fate of that unhappy City to fall ſoon after into the Hands of *Antony*, *Lepidus*, and young *Octavius*, who by their bloody Proſcriptions almoſt totally extirpated the *Roman* Nobility. Even *Cicero*, whoſe Credit with the Senate had chiefly contributed to the Advancement of *Octavius*, was abandoned by that ungrateful Monſter, to the Reſentment of *Antony* his implacable Enemy. In the Diviſion of the Empire, *Italy* and *Rome* fell to the Share of *Octavius*, who affecting to govern with great Clemency and Moderation, endeavoured to throw the Odium of all the late Cruelties upon his Collegues. In fine, *Brutus* and *Caſſius* the laſt Refuge of the Republic, both falling in the Battle of *Philippi*, *Rome* after them never made ſo much as an Effort for the Recovery of her Liberty, but quietly ſubmitted to the Dominion of the Conquerors. They did not
however remain long united. *Antony* and *Cæſar* 3973.
combining to ruin *Lepidus*, turned next their Arms one againſt the other. The Battle of *Actium* decided the Empire of the World in favour of *Cæſar*; for *Antony* upon that Diſaſter was abandoned by all his Friends, and even by his beloved *Cleopatra*, for whoſe ſake he had brought all theſe

theſe Misfortunes upon himſelf. *Herod* the *Idumean*, who owed his All to that General, was conſtrained to ſubmit to the Conqueror, and thereby confirmed himſelf in the Poſſeſſion of the Throne of *Judea*. Thus did *Octavius* triumph over all Oppoſition: *Alexandria* opened its Gates to him; *Egypt* became a *Roman* Province; *Cleopatra* diſdaining
3977. to adorn the Victor's Triumph, ended her Days by Poiſon; and *Antony* ſenſible that he could no longer withſtand the Power of his Adverſary, by a voluntary Death left *Cæſar* in the unrival'd Poſſeſſion of the *Roman* Empire. This fortunate Prince, under the Name of *Auguſtus*, and with the Title of Emperor, took Poſſeſſion of the Government. Thus was the *Roman* Commonwealth, 727 Years after the Foundation of that City by *Romulus*, converted into an abſolute Monarchy. *Auguſtus* now ſet himſelf to reform the many Abuſes that had crept into the State during the Wars, and knowing that the Republican Spirit of the *Romans* tho' greatly weaken'd, was not yet altogether broken, he endeavoured by the Mildneſs and Juſtice of his Government, to reconcile his Countrymen to that Power, which it was in vain for them any longer to oppoſe. With this View he introduced among them Learning and the polite Arts, which by the Encouragement they met with from him

trembled at the Name of this mighty Conqueror. Victorious every where, both by Land and Sea, 4004. he ſhut the Temple of *Janus*, and gave Peace to all the *Roman* Empire. This happened in the 754th Year after the Building of *Rome*, and the 4714th of the *Julian* Period, which coincides with the firſt Year of the *Chriſtian* Æra, according to the Computation in uſe in theſe Weſtern Parts.

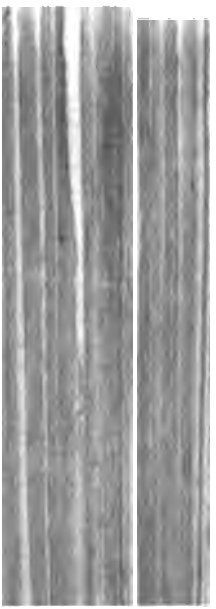
I have now compleated my original Deſign, which was to lay before you a ſhort View of ancient Hiſtory from the Creation of the World to the Birth of *Chriſt*. I have thrown together all the material Tranſactions of the different Nations of the World, and by referring them as near as poſſible to the Years in which they happened, have I hope given you a pretty diſtinct Notion of the coincident Periods of Hiſtory. By keeping this general Plan conſtantly in Mind, you will be enabled to read either ancient or modern Writers upon this Subject with all the Advantage to yourſelf you can deſire. For whether they make Choice of a longer or ſhorter Portion of Time, within which to limit their Detail of Tranſactions, or in whatever Order different Authors occur to your Study, the Knowledge you have of the general Courſe of Ages, and to what Part of univerſal Hiſtory every particular Period belongs, will preſerve all your Acquiſitions unconfuſed, and enable you to digeſt your whole Treaſure of Reading under thoſe Heads and Diviſions to which each Part properly refers. Nor is this an Advantage to be lightly accounted of, inaſmuch as Men, according to their different Views and Aims in Life, find it their Intereſt ſometimes to apply themſelves more particularly to one Part of Hiſtory, and ſometimes to another; in which Caſe nothing is more uſeful than ſuch a general View of Things, as ſhall enable them to connect and tie together thoſe ſeveral Parts of Knowledge, which Intereſt or Neceſſity has at different Times added to their Stock of Learning. This is ſo evident that I need not enlarge upon it, and therefore having now finiſhed all I intended on this Part, I ſhall here conclude the Head of Hiſtory and Chronology.

*RHETORIC AND POETRY.

CHAP. I.

RHETORIC is the Art or Faculty of Speaking and Writing with Elegance and Dignity, in order to inſtruct, perſuade, and pleaſe. *Grammar* only teaches Plainneſs and Propriety: *Rhetoric* lays theſe for its Foundation, and raiſes upon them all the Graces of *Tropes* and *Figures*. Elegance conſiſts in the Purity and Clearneſs of the Language. Purity requires choice and proper Words; a Command of which may be gain'd by ſtudying the beſt *Authors*, by converſing with refin'd Company, and by frequent and careful Compoſition: To obtain Perſpicuity or Clearneſs, a full Knowledge of our Subject, and frequent cloſe Meditation upon it, are neceſſary. You muſt likewiſe avoid ambiguous Words, a dry Brevity, a confuſed Length of Periods, and too large a Train of *Metaphors* together. Dignity ariſes from ſublime Thoughts, noble *Tropes*, and moving *Figures*. *Tropes* alter and affect ſingle Words: *Figures* affect and enliven whole Sentences.

* I found this Subject ſo conſciſely and ſenſibly handled by Mr. *Blackwel*, in the ſecond Part of his Introduction to the Claſſicks; that, deſpairing to get any thing better, or more to my Purpoſe, I prevail'd with the Proprietor of the Book, to give me leave to make ſuch Uſe of it as ſhould be thought proper. Some ſmall Alterations therefore have been made, and many Examples from the Poets to explain and illuſtrate the Rules, exchang'd or added; in which laſt Particular alone this Treatiſe ſeem'd defective.



the Notion of *God*'s unli
which good Men receiv
The Neceſſity and Uſe o
Words.

1. No Language furn
proper and plain Words
The *Mind* of Man is of
numberleſs Store of No
for want of allow'd and
tions in, ſhe turns thing
different Relations; and
pects and Appearances:
her Meaning in ſuitable
telligibly and *forcibly* to
When we know not a N
to ſpeak of, we deſcribe
bit, Place of Abode, A
ces; till by ſuch a Deſcr
People we ſpeak to, as if
liar Name, and diſtingui

2. *Tropes* are uſed for
they divert the Mind, a
to flag and be weary.
Neceſſity for the *Writer*
ſeveral times; therefore

Language, by exchanging, or borrowing what it has not: 'Tis by the help of *Tropes* that nothing in *Nature* wants a Name.

3. *Tropes* add wonderful Ornament and Emphasis to a Discourse; and often give the Mind a brighter and stronger *Idea* of a Thing than proper Words. We receive much of our Knowledge into the *Mind* by the outward Senses: And *Comparisons* drawn from Things sensible and pleasant, come easy and agreeable to the *Mind*; as exempting it from that severe Study and Application, which is necessary for the Discovery of those Truths which do not immediately fall under the Notice of our Senses. Such are the Properties and sublime Powers of human *Souls*, the Attributes and Majesty of *Almighty God*; which are in themselves the most venerable Truths of Nature, and of the highest Importance to Mankind. A good and beautiful *Trope* often gives us a clearer Apprehension of these Things, than large Discourses that are obscur'd and cumber'd by perplex'd Reasoning, and endless Divisions. *Virgil* calling the two *Scipio's* the *Thunder-bolts* of War, represents the rapid Speed and victorious Progress of their Arms with more Emphasis than all the plain Terms of the *Roman* Language cou'd have done. When to describe the Pleasantness of a rich Harvest, the *Writer* says, the Fields *laugh and sing*; he raises in the Mind a more gay and delightful Imagination both of the Fruitfulness of the Crop, and the Chearfulness of the Season, than a long and particular Relation in the best chosen plain Words cou'd have raised. *Tropes* at first, in the rude Times of the World, us'd for Necessity, were soon found to be ornamental, and to give Strength and Gracefulness to the Turn of Men's Thoughts. As Garments first put on for the necessary Defence of the Body against the Severities of the Weather, were quickly found to be serviceable to set off the comely Proportions, and add to the Dignity of the Body itself.

4. Mankind are mightily pleased with a happy and beautiful *Trope*, because it expresses the Boldness and Felicity of an *Author's* Fancy, which is not content with Things near and vulgar only; but steps out of the common Way to fetch in something noble, new, and surprizing. By an expressive and beautiful *Trope* a fresh Notion is started to entertain the *Mind*, and yet it is not taken off from the Subject before it; only sees it placed in a better and stronger Light. That you may make use of *Tropes* seasonably and with Advantage, these following Directions may be carried in Mind.

the *Ideas* intended to be
taken in two Senſes. F
unforc'd Relation betwi
is put for, or the Thi
When there is not this
preſſion at beſt will be
barous and ridiculous.
expos'd by *Tully*:——"
" the Death of *Cato*."
and the proper Word, o
the one cannot be well
of the other. This Co
The natural is when the
metaphorical Names natu
ſaid a Man has Arms o
naturally conveys to on
extraordinary Strength
The artificial Connexion a
The *Turks* are genera
People; a rude and unre
Turk; and the frequen
Idea of the Word *Turk*
and unrelenting Man.
portion above-mention'd
or leſs than the Thin

3. A *Trope* ought to be obvious and intelligible; and therefore muſt not be fetched from Things too remote, ſo as to require much Reading and Learning to apprehend it. If a Man, ſpeaking of a Houſe of Debauchery, ſays 'tis a dangerous Rock of Youth, the Relation lies plain to an ordinary Capacity: But if he calls it the *Syrtes* of Youth, 'tis far-fetch'd and obſcure, becauſe few know that the *Syrtes* are Sands on the Coaſt of *Afric*, which inevitably ſwallow up all the Ships that fall into them.

4. No *Tropes* are to be uſed which convey a ſordid or lewd *Idea* to the Mind. Vile and debauch'd Expreſſions are the ſure Marks of an abject and groveling Mind. He who ſo far forgets the Deſign and Dignity of Speech as to endeavour to poiſon and debauch by it, inſtead of inſtructing in Virtue, and pleaſing Men in order to do them good, acts againſt Reaſon, and all the Decencies and Modeſty of *human Nature*.

To conclude, *Tropes* and *metaphorical* Expreſſions are uſed either for *Neceſſity*, *Emphaſis*, or *Decency*. For *Neceſſity*, when we have not proper Words to declare our Thoughts; for *Emphaſis*, when the proper Words we have are not ſo comprehenſive and ſignificant; for *Decency*, when plain Language wou'd give Offence and Diſtaſte to the *Reader*.

CHAP. II.

Containing a particular Account of the chief TROPES *of Language.*

§. 1. METaphor *is a Trope by which we put a ſtrange Word for a proper Word, by Reaſon of its Reſemblance and Relation to it.* All *Tropes* are in ſtrict ſpeaking *Metaphors* or *Tranſlations*; yet *this* is more peculiarly call'd ſo by reaſon of its conſtant Uſe, and peculiar Beauty. But more plainly to diſtinguiſh this particular *Trope* from the general Name, it may be thus defin'd. *A Metaphor is a Simile or Compariſon intended to enforce and illuſtrate the Thing we ſpeak of, without the Signs or Forms of Compariſon.* Thus if we ſay, *God* is a Shield to good Men; 'tis a *Metaphor*, becauſe the Sign of *Compariſon* is not expreſs'd, tho' the Reſemblance, which is the Foundation of the *Trope*, is plain: As a Shield guards him that bears it againſt the Attacks and Strokes of an Enemy; ſo the Providence and Favour of *God* protects

This *Trope* may be tak
of any of our Senſes;
able and ſprightly, wh
Becauſe of all the Senſ
prehenſive; the moſt
deſirable and delightfu
biſhop *Tillotſon* [b], "
" nent Place and Dig
" ſo as to caſt a Luſ
" ſtrong Reflection do
lively Way of Expreſ
ſcriptions of conſiderabl
and the Attention awak
to give a large Account
ſervation, he muſt rail
graceful *Metaphors*.

This Rule *Tully* has
ſeveral Parts of this hab
the *Nature* of the *Gods*.
he has made his meaneſt
rable by his judicious U
of Shepherds and Farm
Dignity. His Deſcriptic

comprehenſive *Metaphors*, which beſides the Illuſtration of the Subject they are intended to raiſe and improve, convey to us a freſh and lively Image.

Thus *Agamemnon* (after all his Dangers, murder'd by the Hands of Villains in his own Kingdom) is not ſaid barely to *die*, but to *end*

——*the ſad Evening of a* STORMY *Life.*

I know no Caſe in which *Metaphors* of a bold Sound are more proper than in arrogant Speeches; when Men defy the Gods, or quarrel with the Diſpenſations of Providence. *Philætius* in the *Odyſſey* is no arrogant Character; yet in one Place (upon conſidering the Afflictions of his Prince, whoſe Piety and Virtue he was ſo well aſſured of) he falls into a Rant againſt Providence; in which the Language is as lively and vigorous, as the Sentiment is ill-grounded and abſurd.

O Jove! *for ever deaf to human Cries;*
The Tyrant, not the Father of the Skies!
Unpiteous of the Race thy Will began:
The Fool of Fate, thy Manufacture, Man,
With Penury, Contempt, Repulſe, and Care,
The GALLING LOAD *of Life is doom'd to bear.*

§. 2. Allegory *is a Continuation of ſeveral* Metaphors *all thro' the ſame Sentence or Diſcourſe, when one thing is ſaid, and ſomething different is underſtood.*

Did I but purpoſe to embark with thee,
On the ſmooth Surface of a Summer's Sea,
While gentle Zephyrs play with proſp'rous Gales,
And Fortune's Favour fills the ſwelling Sails;
But wou'd forſake the Ship and make the Shore,
When the Winds whiſtle, and the Tempeſts roar[d]?

The Uſe of an *Allegory* is to convey our Meaning under diſguis'd Terms, when to ſpeak it out in plain, may not be ſo ſafe, ſo ſeaſonable, or effectual upon the Perſon we deſign to inſtruct by it. 'Tis often likewiſe uſed for Magnificence and Loftineſs, to raiſe Wonder and gratify Curioſity.

To prevent Confuſion, and want of Decorum and Propriety in a Diſcourſe, an *Allegory* muſt end as it begun; and the

[d] *Prior's Henry and Emma, p.* 187 *of Poems*, Lond. 1711.

the ſame *Metaphor* which was choſen at firſt, be continued to the laſt. Several *Allegories* may be brought into one Diſcourſe at a ſmall Diſtance one from another; but every Particular muſt be in a Sentence diſtinct from the reſt, and muſt admit nothing foreign. To this may be referr'd *Apologue* or *Fable*, which is aſcribing the Actions, Paſſions and Diſcourſe of Mankind to the irrational and even inanimate Creation, with a Deſign to inſtruct and affect People with a uſeful *Moral* dexterouſly convey'd.

§. 3. Metonymie *is a Trope whereby one Name is put for another, which it may properly ſtand for by reaſon of the near Relation or mutual Dependence there is between both.*

—— *as* Jupiter
On Juno *ſmiles, when he impregns the Clouds,*
That ſhed May-flowers——[c].

By this *Trope* any of the moſt ſignificant Circumſtances or Appendages of a Thing are put for the Subject or chief Thing to which they belong, or on which they depend. But I think this *Trope* is uſed with much more Vigour and Advantage in the following Caſes.

1. When the Narration or Counſel ſtands for the Action

3. *Rivers*, which contribute ſo much to the Plenty and Pleaſantneſs of a Country, are often mentioned by the *Poets* to expreſs the whole Country in which they ariſe, or through which they take their Courſe [h]. A Branch of the *Metonymie* is *Antonomaſia* or *Exchange of Names, which put a ſignificant and emphatical Epithet, Title or Character, for the proper and moſt diſtinguiſhing Name.* The Word which is us'd for the principal and moſt proper Name, is either taken from the Perſon's Country, Family, Relation, Profeſſion, perſonal Circumſtances, Reſemblance to ſome other Perſon, or from the Virtue or Vice for which he is remarkable. *Sardanapalus* was a Monſter of Debauchery; *Nero* of Cruelty: Therefore to call a very debauch'd Perſon *Sardanapalus*, and a cruel one *Nero*, brands them much deeper than to call one debauched, and the other cruel.

§. 4. Synecdoche *or* Comprehenſion *is a Trope which puts the Name of the Whole for a Part, or of a Part for the Whole; a General for a Particular of the ſame Kind, or a Particular for a General.* By this *Trope* a round and certain *Number* is often ſet down for an uncertain one. The *Plural* us'd for the *Singular* generally gives an Elevation and Turn of Grandeur to the Diſcourſe.

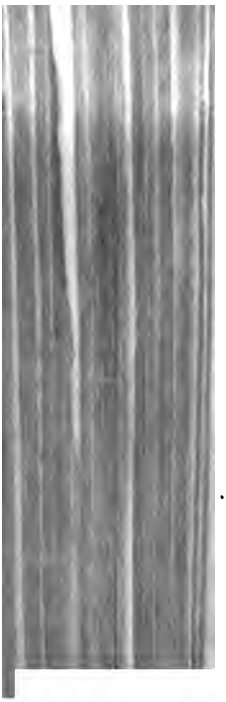
Leave Earth, my Muſe, *and ſoar a glorious Height,*
Tell me what Heroes *ſlew the gallant* Hector,
Cycnus, *and* Memnon *terrible in Arms* [i].

When 'tis plain the *Poet* only ſpeaks of *Achilles*; but he uſes the *Plural* Number to magnify the Strength and Courage of his *Hero*; and to ſhew that one ſuch brave Man is of more Value and Importance in War than Troops of common Warriors. The treacherous *Sinon* emphatically uſes the *Plural* for the *Singular*, when he would aggravate his Danger of being ſacrific'd by his Countrymen, and raiſe the Horror of their Preparations for thoſe inhuman Rites,

Ye curſed Swords and Altars which I 'ſcap'd [k]!

Sometimes a ſingle *collective Word* expreſſes Multitudes with more Clearneſs and Vehemence than *Plurals* would do; as in that Paſſage of *Herodotus*, [l], when *Phrynichus* repreſented the Deſtruction

[h] *See* Theoc. Idyl. iv. 6.
[i] Virg. G. iv. 560, 561.
[k] Virg. Æn. ii. 155.
[l] *Lib.* vi. *p.* 441.



tribute to the Surprize

§. 5. Hyperbole *is* *ſtrict Truth, in repreſe* *worſe than really they ar* *Fear or Contempt.*

Outſtript the Win *Flew o'er the Fiel* *She ſwept the Seas* *Her flying Foot un*

Human Nature is ſ but is apt to magnify der; and ſink what it of Contempt. Things pleaſe the *Mind* of Ma naments, and a counte to a Man of clear Reaſ per and Judgment are *Trope*, in *Exceſs*, and ſink too low, that we Wonder, nor our Cont and deſpiſe Excellencies,

2. By *Similitude* or *Compariſon.*

It ſeems as if the Cyclades *again*
Were rooted up and juſtled in the Main:
Or floating Mountains floating Mountains meet:
Such is the firſt Encounter of the Fleet [o].

3. By a ſtrong *Metaphor:* As the *Poet* in the Place above-mentioned, inſtead of ſaying that *Camilla* ran very ſwiftly, heightens the Expreſſion, and makes her fly. Two or three of theſe *Tropes* added together raiſe our Wonder and Pleaſure, by carrying up the Diſcourſe to the utmoſt Point of Sublimity. *Pindar* ſpeaking of *Hercules* invading the Inhabitants of *Cos*, ſays, that Hero's Attack upon them was not like Winds, or Seas, or Fire, but like a Thunder-bolt; as if the Fury of *thoſe* was leſs, of *this* only equal. There are the ſame Steps and Degrees of ſinking what is to be rendered contemptible and ridiculous, as of raiſing what ſhould appear great and wonderful. 'Tis a bold *Trope*, and muſt be us'd with Caution and Judgment. In comical Characters and Pieces of Humour and Drollery, more Liberty is allowed than in ſerious and grave Subjects. Not only *Plautus* in the Character of *Euclio* [p], but *Horace* in the Deſcription of his *Miſer* [q], carries it to a Degree of Extravagance.

§. 6. Irony *is a Trope whereby a Man ſpeaks contrary to his Thoughts, that he may ſpeak with more Force and Advantage.* As when a notorious Villain is ſcornfully complimented with the Titles of a *very honeſt and excellent Perſon:* The Character of the Perſon *ironically* commended, the Air of Contempt that appears in the *Speaker* or *Writer*, and the Exorbitance of the Commendations, ſufficiently diſcover the Diſſimulation. *Milton* repreſents *God Almighty* addreſſing his bleſſed *Son* upon the Revolt of *Lucifer*, and laughing to ſcorn the Attempts of thoſe moſt ungrateful and infatuated Rebels in a very *majeſtic Irony.*

Son! Thou in whom My Glory I behold
In full Reſplendence, Heir of all my Might,

Nearly

[o] Dryd. Virg. Æn. viii. 691, 692.
[p] *In* Aulularia. [q] *Sat.* ii. 3.

Nearly it now concerns Us to be ſure
Of our Omnipotence [1] *!*

And *Dryden* finely ridicules the *Egyptian* Worſhip, in a laughing ironical Commendation of their Leek and Onion Gods.

Th' Egyptian *Rites the* Jebuſites *embrac'd;*
Where Gods were recommended by their Taſte.
Such ſavory Deities muſt needs be good,
As ſerv'd at once for Worſhip, and for Food.
ABSALOM *and* ACHITOPHEL.

This Way of Expreſſion has great Force in correcting Vice and Hypocriſy, and *daſhing* Vanity and Impudence out of Countenance. To dreſs up a ſcandalous Wretch in all the Virtues and amiable Qualities that are directly contrary to the vicious Diſpoſitions which have render'd him infamous; only makes him ridiculous in thoſe Mock-ornaments; and more effectually expoſes him for a publick Mark of Deriſion. A lively and agreeable kind of this *Trope* is *ironical Exhortations:* By this, when a Man has largely reckon'd up the Inconveniencies and Miſchiefs that attend any Practice or Way of Living, he concludes with feign'd Encouragement and Advice to act after

Begone, — acquaint him with my Crimes in Troy,
And tell my Sire of his degenerate Boy.
PIT's VIRGIL.

ſtom has prevail'd that any keen Saying, which has the e Point of *Satyr*, and cuts deep, is called a *Sarcaſm.*

§. 7. Catachreſis *or* Abuſe, *is a bold Trope, which borrows the me of one thing to expreſs another; which either has no pro- Name of its own, or, if it has, the borrow'd Name is more prizing and acceptable by its Boldneſs and Novelty.* Milton's ſcription of *Raphael's* Deſcent from the *Empyreal Heaven Paradiſe*, affords us a beautiful Example of this *Trope.*

——Down thither prone in Flight
He ſpeeds, and thro' the vaſt Etherial Sky
Sails between Worlds and Worlds — [1].

he firſt way of uſing this *Trope* may be illuſtrated by this In- nce. A *Parricide* is ſtrictly and properly a Murderer of his ther; but there is no appropriate and authoriz'd Name in *ngliſh* for a Murderer of his Mother, Brother, Siſter, *&c.* erefore we call all thoſe bloody unnatural Wretches by the ame of *Parricides:* And tho' at firſt there be a ſeeming Im- opriety in the Word ſo apply'd; yet upon a little Conſide- tion, we find that the Senſe runs clear, and the Connexion juſt and obvious. 'Tis no Treſpaſs againſt Reaſon and opriety of Language to give the ſame odious Name to Mon- rs, who are involv'd in the ſame enormous Guilt.

By this ſhort Account 'tis plain, that there is a general nalogy or Relation between all *Tropes*, and that in all of em a Man uſes a foreign or ſtrange Word inſtead of a oper one; and therefore ſays one thing and means ſome- ing different. When he ſays one thing, and means another al- oſt the ſame, 'tis a *Synecdoche* or *Comprehenſion:* When he ys one thing and means another mutually depending, 'tis a *letonymie:* When he ſays one thing and means another op- ſite or contrary, tis an *Irony:* When he ſays one thing and eans another like to it, it is a *Metaphor:* A *Metaphor* con- nued and often repeated becomes an *Allegory:* A *Metaphor* rried to a great Degree of Boldneſs, is an *Hyperbole*; and hen at firſt Sound it ſeems a little harſh and ſhocking, and ay be imagined to carry ſome Impropriety in it, 'tis a *atachreſis.*

CHAP.

[1] Parad. Loſt, Lib. v. ver. 266, &c.

expreſſing a Paſſion, o

The beſt and moſt l
of Wonder, Love, H
Soul of Man, are char
which are the *Langua*

The Soul has ſuch
Organ the human Boc
upon it, (while it is ir
different *Affections* anc
ſovereign Pleaſure ſo n
contract or relax the I
Heavineſs ſhall make
brutal Fierceneſs ſhall
into Deformity: In Jc
ſhall ſmile in the Eye,
likewiſe tunes the *Or*
Key which will moſt e
So that in Joy the Vo
rous; in Anger ſhrill,
confus'd, and ſtammer

§. 2. The Neceſſity
lowing Reaſons:

1. Without *Figures*
on; becauſe a Man i
another thing from hin
Diſturbance. His Fu

Husband and indulgent *Father*. *Here* he muſt reſume all his military Ardour; a noble Rage muſt ſparkle in his Face, and his very Smiles muſt be terrible.

2. If *Writers* and *Speakers* deſire to affect their *Readers* and *Hearers*, they muſt not only appear to be concern'd, but muſt really be ſo.

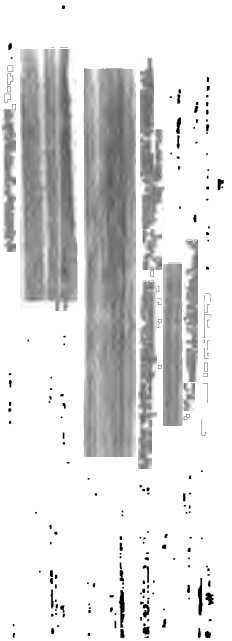
When a man is vehemently moved with the *Paſſion* which he would inſpire other People with, he ſpeaks with Spirit and Energy; and will naturally break out into ſtrong *Figures*, and all the ſuitable and moving Expreſſions of an undiſſembled Eloquence. Unlearned People, in Grief, Anger, Joy, *&c.* utter their *Paſſion* with more Vehemence and Fluency, than the moſt learn'd, who are not heartily intereſted in the Matter, nor thoroughly warm'd with the *Paſſion* which they deſcribe. What the Speaker is, for the moſt part the Audience will be: If he be zealouſly concern'd, they will be attentive; if he be indifferent, they will be perfectly careleſs and cold. Fire kindles Fire; Life and Heat in the Speaker, enliven and inſpirit the Reader. As we ſee by common Experience, that one very gay and pleaſant Perſon propagates his chearful Humour where-ever he comes; and gives Vivacity to a whole Company. So on the contrary, a ſour and ſullen Wretch damps the Livelineſs of all about him, and infects them with his own melancholy and gloomy Temper.

3. *Figures* are highly ſerviceable to clear difficult Truths; to make a Style pleaſant and pathetical; and to awaken and fix Attention.

§. 3. I ſhall now only mention ſome of the Directions which are given by our great *Maſters* for the prudent and proper Uſe of *Figures*.

1. Let your Diſcourſe always be founded upon Nature and Senſe, ſupported with ſtrong Reaſon and Proof; and then add the Ornaments and Heightening of *Figures*. A Man of clear Underſtanding will deſpiſe the Flouriſh of *Figures*, without Senſe; and Pomp of Words, that wants Truth and Subſtance of Things. The regular Way is to inform the *Judgment*, and then to raiſe the *Paſſions*. When your *Hearer* is ſatisfy'd with your Argument, he is then at leiſure to indulge his *Paſſions*; and your Eloquence and pathetical Addreſs will ſcarce fail to have Power and Prevalence over him.

2 Be ſparing in the Uſe of *Figures*. A *Paſſion* deſcrib'd in a Multitude of Words, and carried on to a diſproportionate Length, fails of the End propos'd, and tires inſtead of pleaſing. Contract your Force into a moderate Compaſs, and be



perſuade him to the Be
lieve. Therefore he wi
whom he ſuſpects to ha
poſes to triumph over hi
and Sublimity of Senſe
tranſporting *Figures*;
which muſt be us'd in
The Thought is ſo brig
that the *Hearer* is not
ſore is more effectually

C

Of the chief and

§. 1. EXclamation
out and Vel

O unexpected St
Muſt I thus lea
Thee, native Soi

cuba upon the View of his mangled Body, are as maſterly ouches as any in *Euripides* [a]: On that Occaſion the *tragic ufe* put on her Robe of deepeſt Mourning, and deplored the timely and cruel Fate of the *Royal Innocent* in the tendereſt d moſt melting Strains of Sorrow.

§. 2. Doubt *expreſſes the Debate of the Mind with itſelf upon preſſing Difficulty.* A Man in a ſevere Strait and Perxity firſt takes up one Reſolution, and then lays it aſide; er thinks another Method more convenient, and then anges again. He is toſs'd to and fro with ſtrong Tides of ſion; and at laſt, after terrible Struggles, ſcarce fixes upon inal Determination. Thus *Dido* upon the Departure of r *Lover.*

What ſhall I do? What Succour can I find?
Become a Suppliant to Hiarba's *Pride?*
And take my Turn to court and be deny'd?
Shall I with this ungrateful Trojan *go?*
Forſake an Empire, and attend a Foe?
Then ſhall I ſeek alone the churliſh Crew;
Or with my Fleet their flying Sails purſue?
Rather with Steel thy guilty Breaſt invade,
And take the Fortune thou thyſelf haſt made [b].

This *Figure* keeps us in eager *Attention*, and moves all our enderneſs and Compaſſion for the unhappy Sufferer.

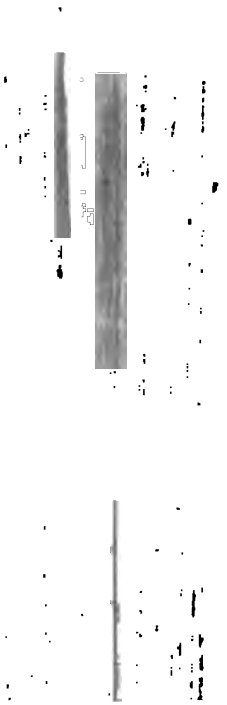
§. 3. Correction *is a Figure, whereby a Man earneſtly reacts and recalls what he had ſaid or reſolved.*

——————*Firſt and laſt*
On me, me only, as the Source and Spring
Of all Corruption, all the Blame lights due:
So might the Wrath! Fond Wiſh! could'ſt thou ſupport
That Burthen, heavier than the Earth to bear;
Than all the World much heavier [c]?

When what an *Author* hath ſaid appears too much, he ates it by correcting himſelf, and uſing ſome leſſening Ex-

 preſſion.

[a] Troades, 735, &c. 1167, &c.
[b] Dryd. Virg. Æn. iv.
[c] Adam *in* Milt. Par. Loſt, x. 831, &c.



checking himſelf, prev
unexpected Quickneſs
ly ſurprizes the *Reader*
own *Paſſion*.

§. 4. Suppreſſion *is*
or other Diſturbance of
ſuddenly breaks off his.
The Gentleman in
Adverſary, only accoſ
all —— : The Exceſs c
Paſſage of his Voice,
reſt: But in theſe Caſ
the Meaning is readil
Thought eaſily ſupplie
Suppreſſion ſometime
uttering any Word of

§. 5. Omiſſion *is*, a
and omits what he decl
" ſary's ſcandalous Gl
" tice of his brutal L
" chery, Malice, and
teſts, variety of Argu
but he is ſo mov'd a
enlarge upon them.
ſhould ſay all his Indig

an Intereſt in. Therefore he does not quite omit them, becauſe they may make Impreſſions on thoſe People to his Advantage: And yet he mentions them with an Air of Modeſty and Caution; leſt he ſhould diſguſt another part of his *Audience*, to whom they don't appear of equal Force and Conviction.

§. 6. Addreſs *or* Apoſtrophe *is, when in a vehement Commotion a Man turns himſelf on all ſides, and applies to the Living and Dead, to Angels and Men, to Rocks, Groves, and Rivers.*

O Woods, O Fountains, Hillocks, Dales, and Bowers,
With other Echo late I taught your Shades
To anſwer, and reſound far other Song [t].

When the *Paſſion* is violent, it muſt break out and diſcharge itſelf. By this *Figure* the Perſon mov'd deſires to intereſt *univerſal Nature* in his Cauſe; and appeals to all the *Creation* for the Juſtneſs of his Tranſport. *Adam*'s Morning Hymn in *Milton* [u] is a Chain and Continuation of the moſt beautiful and charming *Apoſtrophes*.

When the *Poets* addreſs a *Muſe* or ſome divine Power to aſſiſt and direct them, this Kind of *Apoſtrophe* or Poetical Prayer is called *Invocation*. By which they gain Eſteem both to their Perſons and Poems: *They* are look'd upon as favoured, and their *Poems* as inſpir'd, by *Heaven*. In the Progreſs of their Poems they often repeat theſe pious *Addreſſes*; eſpecially when a Difficulty ariſes that ſurmounts human Power; or a Secret is to be reveal'd that could not be found out by human Sagacity.

A Species of this *Figure* I take *Communication* to be; *when the Speaker applies to his Judges and Hearers, and entreats their Opinion upon the Queſtion in debate.* By this a Man declares his hearty and unfeign'd Concern for his Cauſe; and pays Deference and Honour to thoſe he addreſſes. They are pleaſed with his Modeſty and Submiſſion, and ſo inclin'd to hear and judge with Favour. There is a ſort of *Communication* ſomething different from this, *when a Perſon excuſes his Conduct, gives Reaſons for it, and appeals to thoſe about him, whether they are not ſatisfactory.*

Let envious Jealouſy, & canker'd Spite,
Produce my Actions to ſevereſt Light,
And tax my open Day, or ſecret Night,

[t] Adam *in* Milt. *Par. Loſt.* x. 860, *&c.*
[u] *Par. Loſt*, v. ver. 153, *&c.*

Did e'er my Tongue ſpeak my unguarded **Heart**
The leaſt inclin'd to play the **Wanton's Part?**
Did e'er my Eye one inward **Thought reveal,**
Which Angels might **not** *hear,* **and Virgins tell?**
And haſt thou in my **Conduct,** Henry, **known**
One Fault but that which I muſt ever **own,**
That I, of all Mankind, **have lov'd but thee alone?**

PRIOR.

§. 7. Suſpenſion *begins and carries on a Period or Diſcourſe in ſuch a manner as pleaſes the Reader all along;* ***and keeps him in Expectation of ſome conſiderable thing in the Concluſion.*** With what infinite Sweetneſs does ***Eve*** carry on, with what grateful Surprize cloſe up that rapturous Speech to ***Adam!***

Sweet is the Breath of **Morn,** *her* **Riſing ſweet,**
With Charm of earlieſt Birds; **pleaſant the Sun,**
When firſt on this delightful Land he ſpreads
His orient Beams on **Herb, Tree, Fruit and Flower,**
Gliſt'ring with Dew: fragrant the fertile **Earth**
After ſoft Showers: and ſweet the coming on
Of grateful Evening mild: **then,** *ſilent* **Night,**
With this her ſolemn Bird, and this fair Moon,

" Tell me, will you go about and aſk one another, *What* " *News?* What can be more aſtoniſhing News than this, " that the *Man* of *Macedon* makes War upon the *Athenians*, " and diſpoſes the Affairs of *Greece? Is* Philip *dead? No*; " *but he's ſick.* What ſignifies it to you whether he be dead " or alive! For if any thing happen to this *Philip*, you'll " immediately raiſe up another[i]." All this delivered without *Interrogation* had been faint and ineffectual; but the Suddenneſs and Fervor of Queſtion and Anſwer imitates the Tranſport of *Paſſion*; makes the Diſcourſe to ſound with Probability, and to be heard with Attention. What is ſaid after ſuch a warm and eager Manner does not ſeem the Effect of Study and Premeditation, but the natural Reſult and Effuſion of a Man's unfeigned Concern. The *Orator* conceals his Art and Deſign, and ſo gains the Eſteem of the *Audience* for his Sincerity and Heartineſs; they lie open to him, and are carried along with the Torrent of his *Paſſion*, and reſiſtleſs Eloquence. Scarce any *Paſſion* can be nam'd but may be put into the Form of *Interrogation*, and may appear with Beauty and Advantage in it.

Expoſtulation is nearly related to this vigorous and preſſing *Figure:* Whereby the injur'd Perſon urges the Offender with all the proper Queſtions he thinks can be propos'd, and pleads with him from all the Topics of Reaſon; that he may convince him of his Injuſtice, and make him aſham'd of his Folly and Ingratitude; that he may beat him off his Excuſes and Pleas of Abatement, that he may reduce him to an ingenuous Promiſe and ſteddy Reſolution for the future to obſerve his Duty.

" For what have you left unattempted, what have you " eſteemed ſacred theſe late Days? What Name ſhall I be- " ſtow on this Aſſembly? Shall I call you Soldiers? Who " have beſieged your *General* and *Emperor's Son* with Trenches " and Arms? *Citizens?* who ſo contemptuouſly inſult the " Authority of the *Senate*[k]?

§. 9. Prevention *is, when an Author ſtarts an Objection, which he foreſees may be made againſt any thing he affirms, deſires or adviſes to; and gives an Anſwer to it.*

[i] Demoſthenes *quoted by* Longinus.

[k] Germanicus *in his noble Speech to his mutinous Soldiers,* Tacit. Annal. i. 27, *&c. See alſo* Scipio's *noble Speech to the Mutineers at* Sucro, Liv. *Vol.* 3. *lib.* 28. *p.* 360. Edit. Hearne.

What then remains? Are we depriv'd of Will?
Muſt we not aſk for fear of aſking Ill?
Receive my Counſel, and ſecurely move;
Intruſt thy Fortune to the Pow'rs *above.*
Leave God *to manage for thee, and to grant*
What his unerring Wiſdom ſees thee want[1].

This generally gets the *Author* the Reputation of Foreſight and Care; of Diligence and a generous Aſſurance of the Reaſon and Juſtice of his Cauſe. When he puts the Objections againſt himſelf in their full Force, it is plain that he does not fear the cleareſt Light, nor decline the ſtricteſt Examination. By it likewiſe ſome Advantage is gain'd over an Adverſary: He is foreſtall'd and prevented in his Exceptions; and either ſilenced, or obliged to a Repetition; which is not ſo grateful as the Mention of a thing freſh and untouch'd.

To this *Figure* may be referr'd *Premunition*, whereby the Speaker, eſpecially in the Entrance and Beginning of his Diſcourſe, cautiouſly guards himſelf againſt Prejudice and Miſapprehenſion; That he may neither leſſen his Intereſt with his Friends, nor enflame the Malice, and increaſe the Power of thoſe who watch to do him Miſchief.

Another Sort of Conceſſion *is, when fearing we cannot obtain all we deſire, we give up one Part to carry the reſt.* When *Dido* deſpairs of prevailing with *Æneas* to ſettle with her at *Carthage*, ſhe only intreats he would ſtay a little longer, to allow her ſome time to aſſwage her Grief, and prepare to bear his Departure.

Tell my perfidious Lover, I implore
The Name of Wedlock he diſclaims, no more:
No more his purpos'd Voyage I detain
From beauteous Latium, *and his deſtin'd Reign.*
For ſome ſmall Interval of Time I move,
Some ſhort, ſhort Seaſon to ſubdue my Love,
Till reconcil'd to this unhappy State,
I grow at laſt familiar with my Fate,
This Favour if he grant, my Death ſhall pleaſe
His cruel Soul, and ſet us both at Eaſe [a].

'Tis by this *Figure* that oppreſſed People in the Extremity of their Indignation provoke their Enemies to do them all the Miſchief they can, and proceed ſtill to farther Degrees of Barbarity; that ſuch lively Repreſentations of their Injuſtice and Cruelty, may ſtrike them with Horror and Shame, and diſpoſe them to relent. The Complaints and Upbraidings of jarring Friends and Lovers, are moſt emphatically expreſſed in this *Figure:* The Deſign of which is to give the guilty Perſon a deep Senſe of his Unkindneſs, and to kindle all the old Paſſion and Tenderneſs.

Proceed, inhuman Parent, *in thy Scorn,*
Root out my Trees, with Blights deſtroy my Corn;
My Vineyards ruin, and my Sheepfolds burn:
Let looſe thy Rage, let all thy Spite be ſhown,
Since thus thy Hate purſues the Praiſes of thy Son [b].

To this *Figure* may be referred that eloquent *Inſinuation*, whereby the *Orator*, after he has uſed all his Arguments to perſuade his Hearers, at it were once more ſets them at Liberty, and leaves them to their own Election; it being the Nature of Man to ſtick more ſtedfaſtly to what is not violently impoſed, but is our own free and deliberate Choice. "If it ſeem evil "unto you to ſerve the *Lord*, chuſe you this Day whom you "will

[a] Pitt's Virg. Æn. iv.
[b] Dryd. Virg. G. iv. 329, &c.

" will ſerve [illegible]." When the great *Joſhua* had, under *God*, in the moſt aſtoniſhing Manner, conquered the People of *Canaan*, and conducted the *Iſraelites* into their Land; he exhorts them to a ſteddy Adherence to the Worſhip of the true *God*, who had ſo viſibly appeared for them; and made them ſo glorioufly triumph over their Enemies. In the Concluſion of his Speech, well knoing the Advantage and Merits of his Cauſe, and that he might ſafely appeal to their Conſcience and Experience for the Truth of what he ſaid, he leaves them to their own Liberty and Choice. As if that brave Man had ſaid, My Friends and Countrymen! if I ſhould enlarge on a Matter ſo plain, it might ſeem a Diſtruſt upon both your Underſtanding and Ingenuity. I leave all to you, not in the leaſt ſuſpecting that you can reſiſt ſuch Arguments as cannot fail to work upon any one, who has either Reaſon or Gratitude.

§. 11. Repetition *is a Figure which gracefully and emphatically repeats either the ſame Word, or the ſame Senſe in different Words.* Care is to be taken that we run not into inſipid *Tautologies*, nor affect a trifling Sound and Chime of inſignificant Words. All *Turns* and *Repetitions* are ſo, that do not contribute to the Strength and Luſtre of the Diſcourſe; or at leaſt one of them. The Nature and Deſign of this *Figure* is to make deep Impreſſions on thoſe we addreſs. It ex-

Strong and vehement *Paſſions* will not admit *Turns* upon Words; nor ought they to have Place in *Heroic Poems*, or in grave Exhortations, and ſolemn Diſcourſes of *Morality*. To this *Figure*, which has great Variety and many Branches, may be referr'd the uſing of many Words of the ſame Signification to expreſs one important Thing. When a Man is full of his Subject, and eager to communicate his Thoughts with Vigour, he is not ſatisfy'd with one Expreſſion, tho' never ſo ſtrong; but uſes all the ſignificant Variety he can recollect. So *Tully* for *Milo*[t], "The Aſſaſſin was baffled, "Force repell'd by Force, or rather Boldneſs overcome by "Bravery. If Reaſon preſcribes this to the Learn'd, and Ne- "ceſſity to *Barbarians*, Cuſtom to Nations, and Nature itſelf "to brute Beaſts, always to beat off all manner of Violence, "by all poſſible Ways from their Body, from their Head, "from their Life; you cannot judge this to be a criminal and "wicked Action, but at the ſame time you muſt judge that "all Perſons, who fall amongſt Robbers and Bravoes, muſt "either periſh by their Weapons, or your Sentence." An *Orator* in the Heat of his Engagement, in the Vehemence of his Indignation againſt an inſolent and unreaſonable Adverſary, and his earneſt Concern for the Preſervation of a dear Friend in Danger, exerts the utmoſt Power of his Eloquence, redoubles his Strokes, and eagerly puſhes on all his Advantages.

§. 12. Periphraſis *or* Circumlocution *uſes more and ſometimes leſs plain Words to avoid ſome Inconvenience and ill Effect, which would proceed from expreſſing a thing in fewer and plainer Words.*

When *Tully* [u] cou'd not deny the Death of *Clodius*, and was defending *Milo* charg'd with his Murder, he ſays, *Milo's* Servants, without the Command, Knowledge, or Preſence of their Maſter, *did what every Maſter wou'd expect his Servants ſhou'd do in the like Caſe.* He avoids the Word *kill'd* or *ſtabbed*, for fear of offending the *People*. This Method of treating a Subject gives the *Audience* a good Opinion of the Prudence and Modeſty of the *Pleader*: One unguarded and diſtaſteful Word, has ſometimes loſt the Speaker the Favour of the *Audience* before well inclin'd to him; and ruin'd a promiſing Cauſe.

Very

[t] *Select. Orat. in uſum Del.* Lond. 1706. p. 316. §. 7.
[u] *Orat. pro Mil.* §. 6. p. 316.

§. 13. Amplification
riod adds Strength an
ſo the Senſe all along
and agreeably clos'd.

" 'Tis pleaſant to
" excel many others:
" that is to excel ourſ
" tify and ſubdue ou
" pleaſant to comma
" keep them in due C
" Religion, becauſe th
improves upon us in
and attentive while h
when he concludes.
Inſtruction of one, wh
his Subject. What R
what Pleaſure to the
the beſt manner it ca
with every thing that c
proach to an *Author*,
to the *Reader*, when
and ſo the other is fa
Series of heavy and life
of contriving and for

gree of Perfection. That Paſſage in *Terence* [x] is upon this Account univerſally admir'd.

Hæc verba mehercule una falſa lacrymula,
Quam oculos terendo miſerè, vix vi expreſſerit
Reſtinguet——

2. This *Figure* is ſometimes expreſs'd by way of Compariſon or Appoſition——"When that great Man *P. Scipio*, "tho' but a private Perſon, kill'd *Tiberius Gracchus*, making "ſome ſmall Innovation and Diſturbance in the *State*; ſhall "we who are *Conſuls*, bear *Catiline*, who is endeavouring and "plotting to lay the *World* waſte with Fire and Sword [y]?

3. A Diſcourſe is very happily and beautifully heighten'd by way of Argument or rational Inference. *Quintilian* [z] excellently obſerves, that *Homer* gives us a very exalted *Idea* of *Helen*'s ſovereign Charms, when he introduces *Priam*'s grave Counſellors owning, that it was not to be complain'd of or reſented, that the *Trojans* and *Greeks* had ſuſtain'd the Calamities of a long and cruel War for *ſuch a Woman*; and makes the King himſelf place her by him, call her, Dear Child, and treat her with all poſſible Tenderneſs and Reſpect. Muſt not every judicious *Reader* infer that her Beauty muſt be incomparable, which was admir'd and prais'd to ſuch a Degree by Men cool and unpaſſionate, of mature Wiſdom and great Age, who had been deep Sufferers by it? Muſt not that Face be ſuperlatively lovely, and thoſe Eyes ſparkle with reſiſtleſs Luſtre, that cou'd be view'd with Pleaſure and Veneration by that miſerable *Prince*; tho' they had kindled the Flames of War in his Country, and blaſted the Proſperity, and all the Hopes of his late flouriſhing Family?

To this we may refer *Climax* or *Gradation*.——*Which is, when the Word or Expreſſion which ends the firſt Member of a Period, begins the ſecond, and ſo on; ſo that every Member will make a diſtinct Sentence, taking its Riſe from the next foregoing, till the Argument and Period be beautifully finiſh'd.* Or in the Terms of the Schools, *'Tis when the Word or Expreſſion, which was Predicate in the firſt Member of a Period, is Subject in the ſecond, and ſo on, till the Argument and Period be brought to a noble Concluſion.* This *Figure*, when natural and vigorous, furniſhes the Mind with variety of *Ideas*, and accuſtoms

[x] Eunuch. l. i. v. 22, &c.
[y] Tully *againſt* Catiline.
[z] *Inſtitut.* lib. viii. cap. 4. p. 405.

" ceſſary, and we c
" many times when

§. 14. *Omiſſion of*
little Particles that
repreſent Haſte, or E
When *Dido* in the
for the abrupt Depar
arm themſelves and pu

Haſte, haul my
Bring flaming B

The Members of the *I*
moſt naturally paints
Thoughts. The Con
have cramp'd and fet
mov'd ſlow and unwie
ſentation of the ragi
Vehemence of *Paſſion.*
Salluſt excellently
and precipitate Flight
ſpectaculum horribile
occidi, capi.
The contrary to the

" thro' Cuſtom grow every Day more bewitching, had ſo " weakened both their Bodies and their Minds, that the Re- " putation of their paſt Victories protected them more than " their preſent Strength [d]." This *Figure*, when aptly and judiciouſly uſed, makes a Diſcourſe ſtrong and ſolemn, fixes an Emphaſis upon every Word, and points it out as worthy of Obſervation.

§. 15. *Oppoſition is a Figure whereby things very different or contrary are compar'd and plac'd near, that they may ſet off each other.* White placed near Black ſhines brighter: Innocence compar'd with Guilt appears with double Charms and Lovelineſs.

The *Poets*, *Hiſtorians* and *Orators* improve their Subject, and much heighten the Pleaſure of their *Reader* by the beautiful Oppoſition of their Characters and Deſcriptions.

Tacitus [e] deſcribes the exceſſive Dalliances and frantic Revels of the Empreſs *Meſſalina* with *Silius* a little before their Death, in wonderful Pomp and Gayety of Expreſſion; that the Reader may be the more ſurpriz'd and aſtoniſh'd at the Suddenneſs and terrible Circumſtances of her Fall. The Poet [f] in his fine Deſcription of *Dido*'s Deſpair the Night before her Death, repreſents all the Creation enjoying profound Tranquillity and ſweet Reſt, to render that miſerable *Queen*'s Diſquietudes more moving. She was depriv'd of the common Privilege indulg'd to the pooreſt and moſt deſpicable Creatures; Sleep fled from her Eyes, and Quiet was baniſh'd from her Breaſt.

In *Virgil*'s ſecond *Georgic* there is a very agreeable Contraſt and Oppoſition in that fine *Compariſon* between the Court and Country. The Pomp and Hurry of State, and the Freedom and pure Pleaſures of Retirement and Agriculture. Upon a full Enumeration of the ſeveral Conveniences and Enjoyments of both Ways of living, what Advantage and Over-balance does the *Poet* give to the latter! The very Manner of his Expreſſion, and Turn of his Poetry, are with great Judgment and Dexterity vary'd, and made ſuitable to his different Subjects. The Deſcription of the Pride and Statelineſs of the Great is drawn to the Life in a pompous Run of Verſe, and variety of very bold *Tropes*.

— *In-*

[d] Liv. *Hiſt.* 3 Vol. *Edit.* Hearne, lib. xxiii. p. 27.
[e] *Annal.* xi. p. 252.
[f] Virg. *Æn.* iv. v. 522.

—Ingentem foribus domus alta ſuperbis,
Mane ſalutantûm totis vomit ædibus undam;
—Varios inhiant pulchrâ teſtudine poſtes,
Illuſaſque auro veſtes———[g].

But you have the Innocence and Plainneſs, the Sweetneſs and undiſturb'd Quiet of the Country, naturally repreſented in proper Words, in plain and eaſy Expreſſion, and in the ſmootheſt and ſweeteſt Numbers.

At ſecura quies, & neſcia fallere vita,
Dives opum variarum, at latis otia fundis,
Speluncæ, vivique lacus; at frigida Tempe,
Mugituſque boum, molleſque ſub arbore ſomni
Non abſunt———[h].

§. 16. *Compariſon beautifully ſets off and illuſtrates one thing by reſembling and comparing it to another, to which it bears a manifeſt Relation and Reſemblance.*

—— She never told her Love,
But let Concealment, like a Worm i'th' Bud,
Feed on her Damaſk Cheek: ſhe pin'd in Thought,
And ſate, like Patience on a Monument,

1. The chief and eſſential Parts of the *Compariſon* muſt bear an exact and true Proportion. Some ſmall Diſagreement in a leſs conſiderable Circumſtance will not ſpoil the Grace, nor take away the Strength of the *Figure*. Tho' the greater Agreement and exacter Parellel there is in all Particulars, the more lively the *Figure* is. And therefore, generally ſpeaking, *Compariſons* ought to be ſhort. In running into minute Circumſtances, beſides the Tediouſneſs, there is Danger of diſcovering ſome unagreeable Diſproportion.

2. *Compariſons* need not always be drawn from very noble and lofty Subjects. Thoſe taken from meaner things are ſignificant and agreeable, if they be ſet off in noble Words, if they give clear Notions, and paint in ſtrong and fine Colours the Thing we intend to repreſent by them. In great Subjects, *Compariſons* from leſſer Things relieve and refreſh the Mind; as when *Shakeſpear* illuſtrates the Government of a Kingdom by comparing it with that of Bees.

——So work the Honey Bees;
Creatures that, by a Rule in Nature, teach
The Art of Order to a peopled Kingdom.
They have a King, and Officers of State;
Where ſome, like Magiſtrates, correct at Home;
Others, like Merchants, venture Trade abroad;
Others, like Soldiers armed in their Stings,
Make boot upon the Summer's Velvet Buds,
Which they with merry March bring Home
To the Tent-Royal of their Emperor:
Who, buſy'd in his Majeſty, ſurveys
The ſinging Maſon building Roofs of Gold,
The civil Citizens kneading up the Honey,
The poor mechanic Porters crowding in
Their heavy Burthens at his narrow Gate,
The ſad-ey'd Juſtice, with his ſurly Hum,
Delivering o'er to Execution pale
The lazy yawning Drone.

And common Subjects may be heighten'd and improv'd by ſtrong and ſublime *Compariſons:* as when the ſame Author compares the Reſtoration of a lawful King, to the Riſing of the Sun, after a dark Night.

—— Know'ſt thou not
That when the ſearching Eye of Heaven is hid
Behind the Globe, and lights the lower World;

Then Thieves and Robbers range Abroad unſeen,
In Murders, and in Outrage bloody here.
But when from under this terreſtrial Ball,
He fires the proud Tops of the Eaſtern Pines,
And darts his Light thro' every guilty Hole;
Then Murders, Treaſons, and deteſted Sins,
The Cloak of Night being pluck'd from off their Backs,
Stand bare and Naked, trembling at themſelves.
So when this Thief, this Traitor, Bolingbroke,
Who all this while hath revell'd in the Night,
Whilſt we were wand'ring with the Antipodes,
Shall ſee us riſing in our Throne, the Eaſt;
His Treaſons will ſit bluſhing in his Face,
Not able to endure the Sight of Day,
But, ſelf-affrighted, tremble at his Sin.

For more Examples of both Kinds, I refer you to ſome beautiful Paſſages marked below [k].

Thoſe alſo are very ſtrong and glowing *Compariſons*, where the nobleſt *Beings* of the natural and moral World, where *Angels*, good or bad, are compared to the *Luminaries* of *Heaven*. How ſublime is *Milton* in his Compariſon of *Lucifer*'s diminiſhed Splendor, and faded Beauties, to the *Sun* [illegible]

She is the Fancy's Midwife, and ſhe comes
In Size no bigger than an Agate-ſtone
On the fore Finger of an Alderman;
Drawn with a Team of little Atomies,
Athwart Men's Noſes as they lie aſleep.
Her Waggon Spokes made of long Spinner's Legs;
The Cover, of the Wings of Graſhoppers;
The Traces, of the ſmalleſt Spider's Web;
The Collars, of the Moonſhine's watry Beams;
Her Whip, of Cricket's-bone; the Laſh, of Film;
Her Waggoner, a ſmall grey-coated Gnat,
Not half ſo big as a round little Worm,
Prick'd from the lazy Finger of a Maid;
Her Chariot is an empty Hazzle-nut,
Made by the Joiner Squirrel, *or old* Grub,
Time out of mind the Fairies Coachmakers.
And in this State ſhe gallops, Night by Night,
Through Lovers Brains; and then they dream of Love;
On Courtiers Knees, that dream on Curt'ſies ſtrait;
O'er Lawyers Fingers, who ſtrait dream on Fees;
O'er Ladies Lips, who ſtrait on Kiſſes dream;
Which oft the angry Mab *with Bliſters plagues,*
Becauſe their Breaths with ſweetmeats tainted are.
Sometimes ſhe gallops o'er a Courtier's Noſe,
And then dreams he of ſmelling out a Suit:
And ſometimes comes ſhe with a Tythe-Pig's Tail,
Tickling the Parſon as he lies aſleep;
Then dreams he of another Benefice.
Sometimes ſhe driveth o'er a Soldier's Neck,
And then he dreams of cutting foreign Throats,
Of Breaches, Ambuſcadoes, Spaniſh *Blades,*
Of Healths five Fathom deep; and then anon
Drums in his Ears, at which he ſtarts and wakes;
And being thus frighted, ſwears a Prayer or two,
And ſleeps again.

In *Deſcriptions* a judicious *Author* will omit low and vulgar Circumſtances, and chiefly beſtow his Pains to complete and beautify all the eſſential and maſterly Strokes. 'Tis the manner of little Verſifyers to take every Hint that preſents itſelf, and run out into long *common Places*. A Writer that wou'd live and pleaſe, will cut off Superfluities, and reject the moſt pleaſing Thoughts and florid Lines, which wou'd come abruptly, and quite foreign to his Subject. Many Things

muſt be left to the Imagination of the *Reader*, and *ſeaſonable Silence* has its *Emphaſis*. *Virgil* [m] tells his *Reader*, that *Eurydice* was kill'd by a Serpent lurking in a Bank, but ſays noth ng more of that venomous Creature. A Poetaſter would probably have ſpent as many Lines in a horrid *Deſcription* of it, as compoſe that admirable *Poem*: But that *divine Poet* knew there was no room for ſuch a Liberty here, his Deſign in this ſhort and exquiſite Piece being only to give a moving Pattern of true conjugal Affection, and to ſhew the rapturous Force which good *Muſic* and *Poetry* have over the moſt fierce and ſavage Tempers.

But he deſcribes the two Serpents which deſtroy'd *Laocoon* [n] and his Sons in ſuch particular Circumſtances, and paints the devouring Monſters in ſuch ſtrong and frightful Colours, that they amaze and chill the *Reader*. Here his only Buſineſs was to raiſe Terror, and give his *Reader* a due Notion of the Diſpleaſure of the *Gods* againſt *Troy*, which was ſo fixt and implacable that they thus ſignally cut off an innocent Man and his Family, for giving his Countrymen Advice, which tended to the oppoſing their ſevere Decree, and the Preſervation of that devoted *City*. The *Deſcription* of a *Perſon* is called a *Character*, in drawing which the true Proof of

This noble *Image* raiſes Conſternation and Terror: An Inſtance of tender *Image* to move Pity we have in thoſe ſoft and ſweet Lines of *Spenſer*[p].

——*Not one Word more ſhe ſaid;*
But breaking off the End for want of Breath,
And ſliding ſoft, as down to Sleep her laid,
And ended all her Woe in quiet Death.

The *Poet*, or *Orator*, upon theſe Occaſions is ſo fully poſſeſs'd of, and vehemently intent upon his Subject, that he is really tranſported with thoſe *Paſſions* which he wou'd inſpire his *Readers* or *Hearers* with: and by that Strength and noble *Enthuſiaſm* of *Imagination*, he is happily qualify'd to captivate their *Affections*. A commanding Genius can impreſs his own *Images* upon thoſe he addreſſes; can move the inmoſt Springs of their Soul; and with a pleaſing Power triumph over the whole Man.

§. 19. Proſopopeia, *perſonifying, or raiſing Qualities or Things inanimate into Perſons, has two Parts.*

1. *When good and bad Qualities, Accidents and Things inanimate are introduced in Diſcourſe, and deſcrib'd as living and rational Beings. Virtue* and *Pleaſure* addreſs young *Hercules*, as two bright Ladies of oppoſite Parties: The one wou'd fain induce him to decline the Toils of War, and indulge himſelf in Eaſe and Luxury: The other earneſtly exhorts him to ſhake off Sloth, and purſue true Fame and ſolid Glory. Take the Deſcription of them from an elegant Poem which Mr. *Spence* has given us in his *Polymetis*.

The firſt, in native Dignity ſurpaſs'd;
Artleſs and unadorn'd, ſhe pleas'd the more:
Health, o'er her Looks, a genuine Luſtre caſt;
A Veſt, more white than new-fall'n Snow, ſhe wore.
Auguſt ſhe trod, yet modeſt was her Air;
Serene her Eye, yet darting heavenly Fire.
Still ſhe drew near; and nearer ſtill more fair,
More mild appear'd: yet ſuch as might inſpire
Pleaſure corrected with an awful Fear;
Majeſtically ſweet, and amiably ſevere.

[p] Fairy Queen, ii. 1, 56.

The other Dame ſeem'd e'en of fairer Hue;
But bold her Mein; unguarded rov'd her Eye:
And her flush'd Cheek confeſs'd at nearer View,
The borrow'd Bluſhes of an artful Die.
All ſoft and delicate, with airy Swim
Lightly ſhe danc'd along; her Robe betray'd
Thro' the clear Texture every tender Limb,
Heightening the Charms it only ſeem'd to ſhade:
And as it flow'd adown, ſo looſe and thin,
Her Stature ſhew'd more tall, more ſnowy-white her Skin.

And in the ſame Poem, how animated and ſtriking is the Deſcription of their different Effects and Conſequences, by being put into the Mouth of *Virtue* as a Perſon, and addreſs'd to *Vice* as a Perſon alſo!

Vaſt Happineſs enjoy thy gay Allies!
A Youth of Follies; an old Age of Cares:
Young, yet enervate; old, yet never wiſe;
Vice waſtes their Vigour, and their Mind impairs.
Vain, idle, delicate, in thoughtleſs Eaſe,
Reſerving Woes for Age, their Prime they ſpend;
All wretched, hopeleſs, in the evil Days
With Sorrow to the Verge of Life they tend.

In which, no Hour flew unimprov'd away;
In which, ſome generous Deed diſtinguiſh'd every Day.

And when, the deſtin'd Term at length compleat,
Their Aſhes reſt in Peace; eternal Fame
Sounds wide their Praiſe: triumphant over Fate,
In ſacred Song for ever lives their Name.

The Invention and Deſcription of theſe *imaginary Perſons*, if manag'd with Judgment, raiſes Admiration, and gives Grace and Grandeur to a Diſcourſe. The *Poets*, who were the *Divines* of ancient Ages, finding that every Part of the World was influenc'd by a ſuperior intelligent *Power*, and every where obſerving bright and manifeſt Marks of Art and Wiſdom, feign'd a vaſt Number of *Deities*, to all which they aſſign'd their peculiar Provinces. The *Rivers* had their *Guardian Gods*; the Fountains their *Nymphs*; *Flora* preſided over the Flowers, *Pomona* over the Fruits, &c. The *Fable* was gayly deck'd up to amuſe and pleaſe the People; but the great *Moral* and Truth, that lay at the Bottom of the *Fiction*, was, that a wiſe and powerful and bounteous *Providence* over-rul'd and preſerv'd the Univerſe.

Some of the fineſt *Apoſtrophes*, and boldeſt *Metaphors*, are founded upon the *Fiction of a Perſon*.

——*New gentle* Gales
Fanning their odoriferous Wings diſpenſe
Native perfumes; and whiſper whence they ſtole
Thoſe balmy Spoils ——[q].

2. The ſecond Part of this lively *Figure*, *is when we give a Voice to inanimate Things; and make Rocks, Woods, Rivers, Buildings*, &c. *to expreſs the Paſſions of rational Creatures.*

As when the Walls and Pillars of a *Temple* are brought in trembling at, or inveighing againſt the daring Profanation of Blaſphemy utter'd, or Sacrilege or Debauchery committed within their hallowed Bounds.

She foul blaſphemous Speeches forth did caſt,
And bitter Curſes, horrible to tell;
That ev'n the Temple *wherein ſhe was plac'd,*
Did quake to hear, and nigh aſunder braſt[r].

[q] Milton's *Par. Laſt*, iv. 156, &c.
[r] Spenſer's *Fairy Queen*, v. 11, 28.

Either *feign'd Perſons* are repreſented as uttering the Reſentments of Mankind in expreſs Terms; or 'tis ſuppos'd they wou'd cry out upon Occaſion; or 'tis affirm'd in general that they do utter their Concern and ***Paſſion***, but the Words are not ſet down. Of the firſt Kind, which is the moſt moving and ſprightly, is that ***Repreſentation*** of ***Tully's***, wherein he introduces *Rome* as a venerable ***Matron***, the common Mother of all the *Romans*, in a pathetical Speech expoſtulating with *Catiline*, who then was engaged in a bloody and unnatural Conſpiracy to deſtroy his native Country, and preſſing him to depart and deliver her from her preſent terrible Apprehenſions and Danger. There is an Exceſs of ***Paſſion***, a Degree of *Enthuſiaſm* in this ſublime *Figure*; and therefore 'tis dangerous and ridiculous to uſe it, but when the Importance and Grandeur of the Subject requires ſuch a noble Vehemence. A Man of Underſtanding will keep his boldeſt Flights within the Bounds of common Senſe; and guide himſelf by the Rules of Probability and Decorum in his moſt adventurous Sallies of Imagination. It is very tender and moving when in *Paſtoral* and ***mourning Poems***, Rivers, Groves, and Mountains are brought in languiſhing for the Abſence, or lamenting the Loſs of ſome very valuable Perſon, that before frequented them and chear'd them with his Preſence.

This *Figure* animates all Nature; gratifies the Curiosity of Mankind with a constant Series and Succession of Wonders; raises and creates new Worlds and Ranks of rational Creatures, to be Monuments of the *Poet*'s Wit, to espouse his *Cause* and speak his *Passion*. To discern how much Force and Sprightliness this *Figure* gives to a Sentence or Expression, we need but first set down that Line,

Aut conjurato descendens Dacus ab Istro[r];

And then after it thus,

Aut conjuratus descendens Dacus ab Istro;

And so make a Comparison. In the *Plain* way it is not above the humble Style of *Phædrus*; in the *Figurative* is rises up to the Loftiness and Majesty of *Virgil*.

§. 20. Change of Time *is when Things done and past are described as now doing and present*. This Form of Expression places the Thing to be represented in a strong and prevalent *Light* before us, and makes us *Spectators* rather than *Hearers*.

My Mother, *with that curst Partaker of her Bed,*
My Royal Father's *Head in Pieces cleaves,*
As sturdy Woodmen fell a stately Oak:
By Treason's Blow the Victor Hero *falls*
To Woman's Rage, and Coward's Guilt a Victim.
While thus the Lord of Greece *expiring lies,*
No Pity touches any Breast but mine[s].

Here the *Princess* presents you with a mournful Scene of *Agamemnon*'s Murder, and gives you a View of the Horrors of that guilty Night and bloody Supper. She moves every generous Breast to sympathize with her; to boil with Indignation against the treacherous and barbarous Murderers; and bleed with Compassion for the Royal Sufferer.

§. 21. *Change of Persons* has some Variety. —— *'Tis most commonly when the Writer on a sudden breaks off his Relation, and addresses his Reader.*

Again

[r] Georg. ii. 497.
[s] *From the* Elect. *of* Soph.

Again a fierce Engagement by the Ships aroſe;
You'd think that neither Wearineſs nor Wounds
Cou'd touch the fearleſs Warriors——[1].

This *Figure*, when we have it in Perfection, takes off the Tediouſneſs of a long direct Narration; makes the *Reader* attentive, as if he ſaw the Place where the Thing was tranſacted; and raiſes his *Paſſions* as if he himſelf was in the Hurry and Heat of the Action.

'Tis of peculiar Grace and Advantage in the Deſcription of Places: It leads the *Reader* pleaſantly into them; heightens his Imagination; and to uſe a bold Expreſſion, gives him the Delight of ſafe and eaſy Travelling in a fine Country. Sometimes for Variety's Sake, to ſmooth a harſh Expreſſion, to pay Reverence to the Reader, or to avoid ſuppoſing that any thing may happen which is ſhocking or of dangerous Conſequence, the *Author* appropriates and applies that to himſelf, which he deſigns for the *Reader*'s Warning or Inſtruction. So *Virgil* of the miſchievous Serpent in *Calabria*.

O! let not Sleep my cloſing Eyes invade
In open Plains or in the ſecret Shade;
When he renew'd in all the ſpeckled Pride

False as thou art, and more than false, forsworn;
Not sprung from noble Blood, nor Goddess-born;
Why should I fawn; what have I worse to fear?
Did he once look, or lent a list'ning Ear;
Sigh'd when I sob'd, or shed one kindly Tear?
Nor Juno *views my Wrongs with equal Eyes;*
Faithless is Earth, and faithless are the Skies!
I sav'd the shipwreck'd Exile on my Shore———
With needful Food his hungry Trojans *fed:*
I took the Traytor to my Throne and Bed.
Fool that I was!——
But go; thy Flight no longer I detain:
Go, seek thy promis'd Kingdom thro' the Main. [x]

What a Storm is here, and how inimitably painted!

§. 22. *Transition* is of two Sorts;

1. The *first is when a Speech is introduced abruptly, without express Notice given of it.* As when *Milton* [y] gives an account of our first Ancestors Evening Devotions.

Both turn'd, and under open Sky ador'd
The God *that made both Sky, Air, Earth and Heaven——*
———Thou also mad'st the Night,
Maker Omnipotent, *and thou the Day!*

Had it introduced in a formal Manner,

Adam *presents their joint Petition thus;*
O God! *thou mad'st both Sky,* &c.

had lost all its Sprightliness and Grace. After the *Greek* Poet [z] has finish'd the Narration of *Hector* putting to flight the *Grecians*, and vehemently urging his *Trojans* to pursue their *Advantage*, and forbear the Spoil of the Field till they had burn'd the Enemies Ships, without any notice he immediately makes the *Hero* utter his own Passion in an impetuous Speech; wherein he threatens Disgrace and Death to any Man that should disobey his Orders, and neglect this promising Season of a compleat Victory. The Speech that breaks from a Warrior in the Speed of his glorious Success, in the full

[x] Virg. Æn. [y] Par. Lost, iv. 721.
[z] Hom. Illiad. xv. ver. 38, &c.

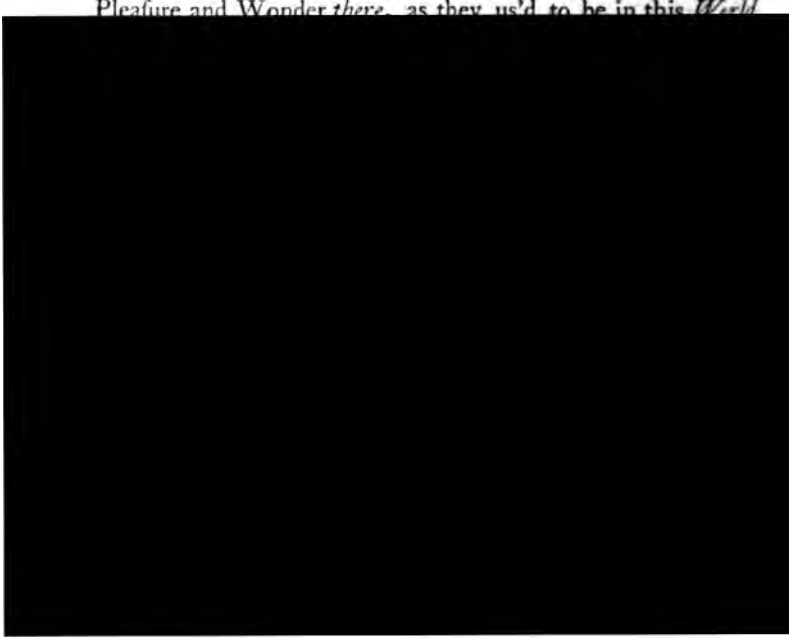
full Proſpect of Revenge upon his Enemies, and the final Deliverance of his Country and Kingdoms after a long and bloody War, comes rapid and reſiſtleſs like a pointed Shot out of an Engine, and ſtrikes the *Reader* with Surprize and Terror.

Leaving out the heavy Formality of, *He ſaid*, and, *He reply'd*, is very graceful in Stories and *Dialogues*, renders the Relation clear and full, and the Repartee quick and lively.

Horace is extremely happy in this Sort of *Tranſition*; as indeed he is in every Delicacy of Turn, and Beauty of Language.

2. *The ſecond Sort of Tranſition is when a Writer ſuddenly leaves the Subject he is upon, and paſſes on to another from which it ſeems very different at firſt View; but has a Relation and Connection with it, and ſerves to illuſtrate and enlarge it.*

Horace in the thirteenth *Ode* of the ſecond Book gives us a very lively Account of the Danger he was in of being deſtroyed by the Fall of a Tree, and after makes wiſe and moral Remarks on the Accident. Then he ſallies out into an Account of the other World, upon which he was ſo near entering; and beautifully expatiates upon the Praiſes of his illuſtrious Predeceſſors in *Lyric Poetry*; who were heard with Pleaſure and Wonder *there*, as they us'd to be in this *World*



This is a very dextrous and prevalent Way of bringing in a *Sentence*. You are entertained with a noble Reflection when you did not expect it; and pleasantly surpriz'd and instructed without the Appearance and Formality of *Art*. Not to come down to useless Nicety and Distinction, a *Sentence* appears with most Beauty and Advantage when it is put into some of these following Forms.

1. When it is express'd in any way of *Exclamation*, but peculiarly of Wonder or Indignation; as,

How advantageous it is to pass thro' Adversities to the Enjoyment of Prosperity[a]*!*

How sharper than a Serpent's Tooth it is to have a thankless Child[b]*!*

2. When it is put into a moving *Expostulation*, or pressing *Interrogation*.

Are these our Scepters? These our due Rewards?
And is it thus that Jove *his plighted Faith regards*[c]*?*

3. When the *Sentence* is deliver'd, and a Reason immediately added to support it. *In a* Government *it is much better to be unmindful of good Services than bad: For a good Man only becomes more slow, when you take no account of him; a bad Man more daring and insolent*[d].

4. When a *Sentence* is made up of a short Relation, and a clear and pertinent Remark upon it.

Messalina *desir'd the Name of Matrimony (with her Adulterer* Silius*) purely for the Greatness of the Infamy; which is the last Pleasure of profligate People*[e].

And this is near akin to the *Epiphonema*, of which we shall presently speak two or three Words.

Sentences must not stand awkward and bulky out of the Discourse, but be neatly interwoven and wrought into it.

They must be unaffected and significant; and such as the Subject easily suggests to a thoughtful and distinguishing Man.

Sentences are the Ornaments and *Lights* of a Discourse; and therefore as *Lights* and *Shades* are in a good *Picture*, so ought *Sentences* to be so exactly and judiciously mixt with the other Parts of the Discourse, that all together may make up one uniform *Beauty*, one regular and consummate *Piece*.

§. 24.

[a] Pliny *Panegyr. p.* 125. *Edit.* Lipsii 1652.
[b] Shakespear. [c] Dryd. Virg. Æn. i.
[d] Sallust, Bel. Jugurth. p. 61.
[e] Tacit. Annal. xi. *c.* 9. *p.* 250.

taking Manner, deeply
Memory of the *Reader*
well ſatisfy'd and pleas'
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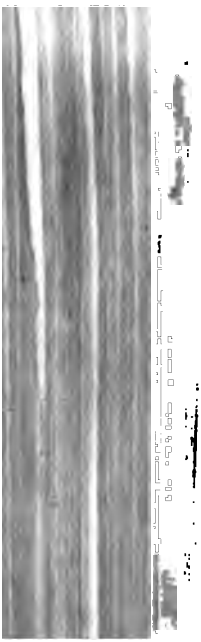


PART VI.

OF

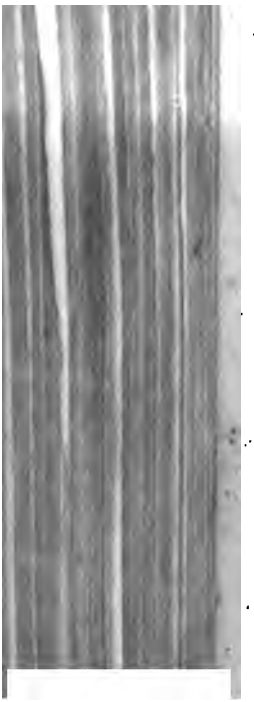
DRAWING.

THOUGH ſome may look upon Drawing as one of thoſe Accompliſhments that are rather ornamental than uſeful, yet ſo elegant and agreeable an Amuſement for leiſure Hours, as the Art of Drawing affords, ſhould by no means be neglected in the Education of Youth; eſpecially where any Genius or Inclination that Way is diſcover'd in the Pupil. And I am far from being of Opinion that it is merely ornamental; for beſides the great Uſe it is of to Painters, Engravers, Architects, Engineers, Gardeners, Cabinet-makers, Carvers, Embroiderers, Statuaries, Tapeſtry-Weavers, and many others concern'd in Deſigning; how very uſeful and agreeable muſt it be to any one to be able on the Spot to take the Sketch of a fine Building, or a beautiful Proſpect; of any curious Piece of Art, or uncommon Appearance in Nature! I ſhall therefore think a ſmall Portion of my Time extremely well employ'd in giving you ſome ſhort Rules for the Attainment of ſo much of this Art, as is proper for a Gentleman, or a Man of common Buſineſs; and in laying before you ſome few Examples for your Entertainment and Improvement therein, ſo far as is neceſſary for one who does not intend to make the Art of Drawing his Employment.

LESSON I.

Of the proper Materials, and the Manner of uſing them.

THE firſt Thing neceſſary is to furniſh yourſelf with proper Materials, ſuch as black Lead Pencils, Crayons of black, white, or red Chalk, Crow-quill Pens, a Rule and Compaſſes, Camel's-hair Pencils, and *Indian* Ink. Accuſtom yourſelf to hold your Pencil farther from the Point than you do



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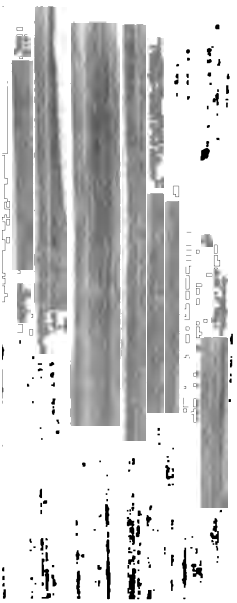
take one Piece of Advice, and that is, never to be in a Hurry. When we walk ſlowly, we walk ſecurely; but if we run, we are in Danger of ſtumbling or falling. Be ſure therefore to make yourſelf perfectly Maſter of one Figure before you proceed to another; the Advantage, and even Neceſſity of this, will appear as you proceed. If you turn to the Plate which correſponds with this Leſſon, you will find many Examples, all which I would have you imitate with great Care; for it is Practice more than Precepts that muſt teach you the Art of Drawing; and from time to time I will direct you. Two Obſervations more may be proper with regard to Drawing: One is, that the Pupil accuſtom himſelf to draw all his Figures very large, which is the only Way of acquiring a free bold Manner of deſigning; the other is, that he practiſe Drawing till he has gained a tolerable Maſtery of his Pencil, before he attempts to ſhadow any Figure or Object of any kind whatever.

LESSON III.

Of Light and Shade.

AFTER you have made yourſelf in ſome meaſure perfect in drawing Out-lines, your next Endeavour muſt be to ſhade them properly. It is this which gives an Appearance of Subſtance, Shape, Diſtance, and Diſtinction, to whatever Bodies you endeavour to repreſent, whether animate or inanimate. Your beſt Rule for doing this, is to conſider from what Point, and in what Direction the Light falls upon the Objects which you are delineating, and let all your Lights and Shades be plac'd according to that Direction throughout the whole Work. That Part of the Object muſt be lighteſt, which hath the Light moſt directly oppoſite to it; if the Light falls Sideways on your Picture, you muſt make that Side which is oppoſite to it lighteſt, and that Side which is fartheſt from it darkeſt. If you are drawing the Figure of a Man, and the Light be plac'd above the Head, then the Top of the Head muſt be made lighteſt, the Shoulders next lighteſt, and the lower Parts darker by Degrees. That Part of the Object, whether in naked Figures, or Drapery, or Buildings, that ſtands fartheſt out, muſt be made the lighteſt, becauſe it comes neareſt to the Lgiht; and the Light loſeth ſo much of



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ave very few Rules or Inſtructions to give you upon this ead; the beſt Thing you can do is to furniſh yourſelf with ood Prints or Drawings by way of Examples, and with great are and Exactneſs to copy them; a few ſuch are here laid be- ore you by way of Specimen, which you will do well to be- ow ſome Study and Pains upon before you proceed any far- her. If it is the Figure of a Beaſt, begin with the Forehead, nd draw the Noſe, the upper and under Jaw, and ſtop at he Throat. Then go to the Top of the Head and form the ars, Neck, Back, and continue the Line till you have given he full Shape of the Buttock. Then form the Breaſt, and nark out the Legs and Feet and all the ſmaller Parts. And aſt of all finiſh it with the proper Shadows. It is not amiſs y way of Ornament to give a ſmall Sketch of Landſkip, and et it be ſuitable and natural to the Place or Country of the eaſt you draw. Much the ſame may be ſaid with re- ard to Birds.

LESSON V.

Of drawing Eyes, Ears, Legs, Arms, Hands, Feet, &c.

AS to the drawing of Eyes and Ears, Legs and Arms, you will have very little more to do than to copy care- ully the Examples which are given you in theſe *Plates*. But he Actions and Poſtures of the Hands are ſo many and vari- us, that no certain Rules can be given for drawing them, hat will univerſally hold good. Yet as the Hands and Feet re difficult Members to draw, it is very neceſſary, and well orth while, to beſtow ſome Time and Pains about them, arefully imitating their various Poſtures and Actions, ſo as ot only to avoid all Lameneſs and Imperfection, but alſo to ive them Life and Spirit. To arrive at this, great Care, tudy, and Practice are requiſite; particularly in imitating he beſt Prints or Drawings you can get of Hands and Feet, ſome pretty good Eaxmples of which you have at the End f the Leſſons in *Plate* 4, 5 and 6;) for as to the mechanical Rules of drawing them by Lines and Meaſures, they are not nly perplex'd and difficult, but alſo contrary to the Practice f the beſt Maſters. One general Rule however may be iven (which is univerſally to be obſerv'd in all Subjects) and hat is, not to finiſh perfectly at firſt any ſingle Part, but to

ſketch out faintly and with light Strokes of the Pencil, the Shape and Proportion of the whole Hand, with the Action and Turn of it; and after conſidering carefully whether this firſt Sketch be perfect, and altering it wherever it is amiſs, you may then proceed to the bending of the Joints, the Knuckles, the Veins, and other ſmall Particulars, which, when you have got the whole Shape and Proportion of the Hand or Foot, will not only be more eaſily, but alſo more perfectly deſign'd.

LESSON VI.

Of drawing Faces.

THE Head is uſually divided into four equal Parts. 1. From the Crown of the Head to the Top of the Forehead. 2. From the Top of the Forehead to the Eyebrows. 3. From the Eyebrows to the Bottom of the Noſe. 4. From thence to the Bottom of the Chin. But this Proportion is not conſtant; thoſe Features in different Men being often very different as to Length and Shape. In a well-proportion'd

tom of it muſt be equal to the Bottom of the Noſe. The Noſtrils ought not to come out farther than the Corner of the Eye in any Face, and the Middle of the Mouth muſt always be plac'd upon the perpendicular Line.

There is an ingenious Device which perhaps may ſomewhat aſſiſt you in forming the Face according to its different Turnings, and in placing the Features properly thereon. Procure a Piece of Box or other ſmooth even-colour'd Wood, and get it turn'd in the Shape of an Egg, which is pretty nearly the Shape of the human Head. Draw a Line upon it from Point to Point longways, as you ſee in *Fig.* 1. *Plate* the 7th. Divide this Line into two equal Parts, and draw another thro' that Point, directly acroſs it at right Angles, as you ſee in *Fig.* 2. The Features being drawn on theſe two Lines according to the Rules given you above, will produce a fore-right Face, as you ſee in *Fig.* 3. Turn the Oval a ſmall Matter from the left Hand to the right, and the Perpendicular will appear bent like a Bow or Arch, as you ſee in *Fig.* 4. upon which the particular Features are to be drawn as in *Fig.* 5. always obſerving in what manner the Noſe projects beyond the round of the Oval. The ſame muſt be obſerv'd if you turn the Oval from the right to the left, as in *Fig.* 6. If you incline the Oval downwards and to the right, the croſs Lines will appear as in *Fig.* 7, and the Features drawn on them as in *Fig.* 8. If you turn it upwards reclining to the left, the Lines of the Croſs will appear as in *Fig.* 9, and a Face drawn on them, as in *Fig.* 10. A great Variety of Faces may by ſhewn on this Oval, according as you incline, recline, or turn it more or leſs: and a Side-Face may be drawn by means of a Perpendicular, as in *Fig.* 11, on which the Forehead, Noſe, Mouth, and Chin are to be deſcrib'd, as you ſee in *Fig.* 12.

Theſe Rules being thoroughly underſtood, and imprinted in your Mind by frequent Practice, I doubt not but you will be able in a little Time to draw Faces from your own Fancy and Invention. And you will be better grounded in the Art than thoſe who merely draw from Prints or Pictures, without underſtanding any thing of the Rules. But after this, I would have you carefully ſtudy and copy after the beſt Drawings or Pictures you can procure. In the mean time, thoſe that are here before you are well worthy of your beſt Attention, and moſt careful Imitation.

LESSON VII.

Of drawing human Figures.

IF you are tolerably perfect in drawing Hands, Feet, Heads, and Faces, you may now attempt to draw the human Figure at length. In order to which, firſt form your Oval for the Head, then draw a perpendicular Line from the Bottom of the Head ſix times its Length; (for the Length of the Head is one ſeventh Part of the Length of the Figure.)

The beſt-proportion'd Figures of the Ancients are 7 Heads ½ in Height. If therefore your Figure ſtands upright, draw a perpendicular Line from the Top of the Head to the Heel, which you muſt divide into two equal Parts. The Bottom of the Belly is exactly the Center. Divide the lower Part into two equal Parts again, the Middle of which is the Middle of the Knee. For the upper Part of your Figure you muſt vary the Method. Take off with your Compaſſes the Length of the Face (which is 3 Parts in 4 of the Length of the Head) from the Throat-pit to the Pit of the Stomach is one Face, from thence to the Navel is another, and from thence to the lower Rim of the Belly is a third: as you ſee in the Example

ber therefore, in whatever you intend to draw, firſt to ſketch its ſeveral Parts, meaſuring the Diſtances and Proportions between each with your Finger or Pencil, without uſing the Compaſſes; and then judge of them by your Eye, which by Degrees will be able to judge of Truth and Proportion, and will become your beſt and principal Guide. And here let me obſerve to you, as a general Rule, always to begin with the right Side of the Piece you are copying; for by that means you will always have what you have done before your Eyes; and the reſt will follow more naturally, and with greater Eaſe: whereas if you begin with the left Side, your Hand and Arm will cover what you do firſt, and deprive you of the Sight of it, by which means you will not be able to proceed with ſo much Eaſe, Pleaſure, or Certainty.

As to the Order and Manner of your proceeding in drawing the human Body, you muſt firſt ſketch the Head, then the Shoulders in their exact Breadth; then draw the Trunk of the Body, beginning with the Arm-pits, (leaving the Arms till afterwards) and ſo draw down to the Hips on both Sides, and beſure you obſerve the exact Breadth of the Waiſt. When you have done this, then draw that Leg which the Body ſtands upon, and afterwards the other which ſtands looſe; then draw the Arms, and laſt of all the Hands.

Take notice alſo of the Bowings and Bendings that are in the Body, making the Part which is oppoſite to that which bends, correſpond to it in bending with it. For inſtance, if one Side of the Body bend in, the other muſt ſtand out anſwerable to it. If the Back bend in, the Belly muſt ſtick out; if the Knee bend out, the Ham muſt fall in; and ſo of any other Joint in the Body. Finally, endeavour to form all the Parts of your Figure with Truth, and in juſt Proportion. Not one Arm, or one Leg bigger or leſs than the other; not broad *Herculean* Shoulders, with a thin and ſlender Waiſt; nor raw and bony Arms, with thick and gouty Legs: but let there be a kind of harmonious Agreement amongſt the Members, and a beautiful Symmetry throughout the whole Figure.

I will conclude this Leſſon by giving you from *Freſnoy*,

The Meaſures of a human Body.

The Ancients have commonly allowed eight Heads to their Figures; tho' ſome of them have but ſeven. But we ordinarily divide the Figures into ten Faces; that is to ſay, from the Crown of the Head to the Sole of the Foot, in the following manner.

From the Crown of the Head to the Forehead, is the third Part of a Face.

The Face begins at the Root of the loweſt Hairs which are upon the Forehead, and ends at the Bottom of the Chin.

The Face is divided into three proportionable Parts; the firſt contains the Forehead, the ſecond the Noſe, and the third the Mouth and Chin.

From the Chin to the Pit betwixt the Collar-Bones, are two Lengths of a Noſe.

From the Pit betwixt the Collar-Bones to the Bottom of the Breaſt, one Face.

From the Bottom of the Breaſts to the Navel, one Face.

From the Navel to the Genitors, one Face.

From the Genitors to the upper Part of the Knees, two Faces.

The Knee contains half a Face.

From the lower Part of the Knee to the Ancle, two Faces.

From the Ancle to the Sole of the Foot, half a Face.

A Man when his Arms are ſtretch'd out, is, from the longeſt Finger of his right Hand, to the longeſt of his left, as broad as he is long.

From one Side of the Breaſts to the other, two Faces.

The Bone of the Arm called *Humerus*, is the Length of two Faces, from the Shoulder to the Elbow.

For the Breadth of the Limbs, no preciſe Meaſures can be given; becauſe the Meaſures themſelves are changeable according to the Quality of the Perſons; and according to the Movement of the Muſcles.

LESSON VIII,

Of Drapery.

IN the Art of cloathing your Figures, or caſting the Drapery properly and elegantly upon them, many Things are to be obſerv'd. 1. The Eye muſt never be in doubt of its Object, but the Shape and Proportion of the Part or Limb which the Drapery is ſuppos'd to cover, muſt appear; at leaſt ſo far as Art and Probability will permit; and this is ſo material a Conſideration, that many Artiſts draw firſt the naked Figure, and afterwards put the Draperies upon it. 2. The Drapery muſt not ſit too cloſe to the Parts of the Body; but let it ſeem to flow round, and as it were embrace them; yet ſo as that the Figure may be eaſy, and have a free Motion. 3. The Draperies which cover thoſe Parts that are expos'd to great Light, muſt not be ſo deeply ſhaded as to ſeem to pierce them; nor ſhould thoſe Members be croſs'd by Folds that are too ſtrong; leſt, by the too great Darkneſs of their Shades the Members look as if they were broken. 4. The great Folds muſt be drawn firſt, and then ſtrok'd into leſſer ones; and great care muſt be taken that they do not croſs one another improperly. 5. Folds in general ſhould be large, and as few as poſſible. However they muſt be greater or leſs according to the Quantity and Quality of the Stuffs of which the Drapery is ſuppoſed to be made. The Quality of the Perſons is alſo to be conſider'd in the Drapery. If they are Magiſtrates, their Draperies ought to be large and ample; if Country Clowns or Slaves, they ought to be coarſe and ſhort; if Ladies or Nymphs, light and ſoft. 6. Suit the Garments to the Body, and make them bend with it, according as it ſtands in or out, ſtrait or crooked; or as it bends one Way or another; and the cloſer the Garment ſits to the Body, the narrower and ſmaller muſt be the Folds. 7. Folds well-imagin'd give much Spirit to any kind of Action; becauſe their Motion implies a Motion in the acting Member, which ſeems to draw them

ment that adheres cloſeſt to
looſer Part that flies off fron
Part of the Garment firſt, yo
your Figure, and place it awr
judiciouſly and ſparingly us'd
the Beauty of Draperies. Bu
the Dignity of Angels or hea
whoſe Draperies ought rathe
Nobleneſs of the Folds, than
the Glitter of Ornaments. I
proper only to Figures in gr
but when in a calm Place,
their Draperies ſhould be lar
Contraſt, and the Fall of the
Grace and Dignity. And t
few Examples of which you
now endeavour to give you
may be the moſt difficult, is c
of this Study, I mean the Art

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ſhould learn ſomewhat of the Syſtem of the Paſſions, and their Connection with and Relation to each other; I will therefore give you a ſhort moral Account of them from Mr. *Watts*.

" An Object which is ſuited to excite the Paſſions, ſays he, " muſt have one of theſe three Properties, *viz.* it muſt be " either, 1. *Rare* and *uncommon*; or, 2. *Good* and *agreeable*; " or, 3. *Evil* and *diſagreeable*: Or at leaſt we muſt have " ſome ſuch Ideas and Apprehenſions of it before it can excite " any Paſſion in us.

" Now if we will diſtinguiſh the chief Paſſions of our Na- " ture according to their Objects, and confine ourſelves to " the common Words and Names whereby they are uſually " called, we may make three Ranks of them; which, for " Diſtinction's ſake, I ſhall name the firſt, ſecond, and third " Rank. The two firſt are *Primitive*, the third is *Deri-* " *vative*.

" The *firſt* Rank of Paſſions are theſe three; *Admiration*, " *Love*, and *Hatred*.

" If the Object be rare or uncommon, it excites *Admira-* " *tion* or *Wonder*.

" If we look on it as good, or any way agreeable to us, " it may engage our *Love*; but if it be evil or diſagreeable, " it moves our *Hatred*.

" The *ſecond* Rank of chief Paſſions are the divers Kinds " of *Love* and *Hatred*, which are alſo diſtinguiſhed by their " Objects.

" If the Object appear valuable, it raiſes a *Love* which we " call *Eſteem*; if worthleſs, the *Hatred* is called *Contempt*.

" If the Object appear fit to receive Good from us, it is " *Love of Benevolence*, or *Good-will*: If it appear rather fit " to receive Evil from us, the Hatred is called *Malevolence*, " or *Ill-will*.

" If the Object appear pleaſing, and fit to do us good, " it raiſes the *Love of Complacence*, or *Delight*; if it be diſ- " pleaſing, and unfit to do us good, it excites a *Diſplicence*, " or *Diſlike*.

" From *Love* and *Hatred* in their different Kinds, (but " chiefly from Complacence and Diſplicence) ariſe ſeveral " more chief Paſſions, which may be called the *third* Rank, " and which are alſo diſtinguiſhed by their Objects.

" *Note*, In this Pair of Paſſions, and in all the *third* Rank, " which is chiefly derived from them, the pleaſing Object is " more properly called *Good*, and the diſpleaſing Object is

" more

" more properly called *Evil*, than in the Paſſions before " mentioned.

" If the Good be abſent or unpoſſeſſed, and poſſible to be " obtained, the Paſſion of Love grows up to *Deſire*; if the " Evil may poſſibly come upon us, the Hatred expreſſes its " ſelf in *Averſion*, or *Avoidance*. Though there may be alſo " an *Averſion* to ſome Evil from which we are ſufficiently " ſecure.

" If there be any Proſpect of obtaining the abſent Good, " the Paſſion excited is *Hope*; but if the abſent Evil be likely " to come upon us, it raiſes the Paſſion of *Fear*.

" *Fear* alſo raiſes from a preſent or expected Good in dan- " ger of being loſt: And there is a *Hope* of Security from " ſome abſent threatening Evil, or of Deliverance from ſome " Evil that is preſent.

" If the Good be actually obtained, or the Evil prevented, " it excites *Joy* and *Gladneſs*; if the Good be actually loſt, " or the Evil come upon us, it cauſes *Sorrow* or *Grief*.

" Whoever helps us to attain this Good, or prevents the " Evil, excites in us *Gratitude*: Whoſoever hinders our " Attainment of Good, or promotes the Evil, raiſes our " *Anger*.

" There are very few, if any, of the Paſſions for which " we have any Name, and which are uſually taken notice

ſon. However, I am of Opinion, with Mr. *De Piles*, that it is abſurd as well as impoſſible to pretend to give ſuch particular Demonſtrations of them as to fix their Expreſſion to certain Strokes, which the Painter ſhould be obliged to make uſe of as eſſential and invariable Rules. This, ſays he, would be depriving the Art of that excellent Variety of Expreſſion, which has no other Principle than Diverſity of Imagination, the Number of which is infinite. The ſame Paſſion may be finely expreſſed ſeveral Ways, each yielding more or leſs Pleaſure in proportion to the Painter's Underſtanding, and the Spectator's Diſcernment.

Tho' every Part of the Face contributes toward expreſſing the Sentiments of the Heart, yet the Eye-brow, according to Mr. *Le Brun*, is the principal Seat of Expreſſion, and where the Paſſions beſt make themſelves known. 'Tis certain, ſays he, that the Pupil of the Eye, by its Fire and Motion, very well ſhows the Agitation of the Soul, but then it does not expreſs the Kind or Nature of ſuch an Agitation; whereas the Motion of the Eye-brow differs according as the Paſſions change their Nature. To expreſs a ſimple Paſſion, the Motion is ſimple; to expreſs a mixt Paſſion, the Motion is compound: if the Paſſion be gentle, the Motion is gentle; and if it be violent, the Motion is ſo too. We may obſerve farther, ſays he, that there are two Kinds of Elevation in the Eye-brows. One, in which the Eye-brows riſe up in the Middle; this Elevation expreſſes agreeable Senſations; and it is to be obſerved that then the Mouth riſes at the Corners: Another, in which the Eye-brows riſe up at the Ends, aud fall in the Middle; this Motion denotes bodily Pain, and then the Mouth falls at the Corners. In *Laughter* all the Parts agree; for the Eye-brows, which fall toward the Middle of the Forehead, make the Noſe, the Mouth, and the Eyes, follow the ſame Motion. In *Weeping*, the Motions are compound and contrary, for the Eye-brows fall toward the Noſe and over the Eyes, and the Mouth riſes that way. 'Tis to be obſerved alſo that the Mouth is the Part of the Face which more particularly expreſſes the Emotions of the Heart: For when the Heart complains, the Mouth falls at the Corners; when it is at Eaſe, the Corners of the Mouth are elevated; and when it has an Averſion, the Mouth ſhoots forward, and riſes in the Middle.

" The Head, ſays Mr. *De Piles*, contributes more to the " Expreſſion of the Paſſions, than all the other Parts of the " Body put together. Thoſe ſeparately can only ſhow ſome " few

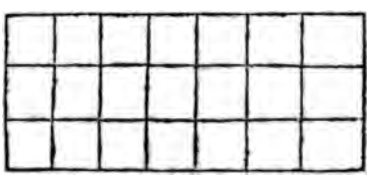
" few Paſſions, but the Head expreſſes them all. Some, " however, are more peculiarly expreſs'd by it than others; " as, Humility, by hanging it down; Arrogance, by lifting " it up; Languiſhment, by inclining it on one Side; and " Obſtinacy, when with a ſtiff and reſolute Air it ſtands " upright, fixt, and ſtiff between the two Shoulders. The " Head alſo beſt ſhows our Supplications, Threats, Mildneſs, " Pride, Love, Hatred, Joy, and Grief. The whole Face, " and every Feature, contributes ſomething; eſpecially the " Eyes, which, as *Cicero* ſays, are the *Windows of the Soul.* " The Paſſions *they* more particularly diſcover are, Pleaſure, " Languiſhing, Scorn, Severity, Mildneſs, Admiration, and " Anger; to which one might add Joy and Grief, if they did " not proceed more particularly from the Eye-brows and " Mouth; but when thoſe two Paſſions fall in alſo with the " Language of the Eyes, the Harmony will be wonderful. " But tho' the Paſſions of the Soul are moſt viſible in the Lines " and Features of the Face, they often require the Aſſiſtance " alſo of the other Parts of the Body. Without the Hands, " for Inſtance, all Action is weak and imperfect; their Mo- " tions, which are almoſt infinite, create numberleſs Expreſ- " ſions: It is by them that we *deſire*, *hope*, *promiſe*, *call*, " *ſend back*; they are the Inſtruments of *Threatening*, *Prayer*, " *Horror*, and *Praiſe*; by them we *approve*, *condemn*, *refuſe*,

LESSON X.

On Drawing Landſkips, Buildings, &c.

OF all the Parts of Drawing, this is the moſt uſeful and neceſſary, as it is what every Man may have occaſion for at one time or another. To be able, on the Spot, as I obſerved before, to take the Sketch of a fine Building, or a beautiful Proſpect; of any curious Production of Art, or uncommon Appearance in Nature; is not only a very deſirable Accompliſhment, but a very agreeable Amuſement. Rocks, Mountains, Fields, Woods, Rivers, Cataracts, Cities, Towns, Caſtles, Houſes, Fortifications, Ruins, or whatſoever elſe may preſent itſelf to View, on our Journies or Travels, in our own or foreign Countries, may be thus brought home, and preſerved for our future Uſe, either in Buſineſs or Converſation. On this Part therefore I would have you beſtow ſomewhat more than ordinary Pains; and I have reſerved it to the laſt, that it may dwell the longeſt upon your Mind.

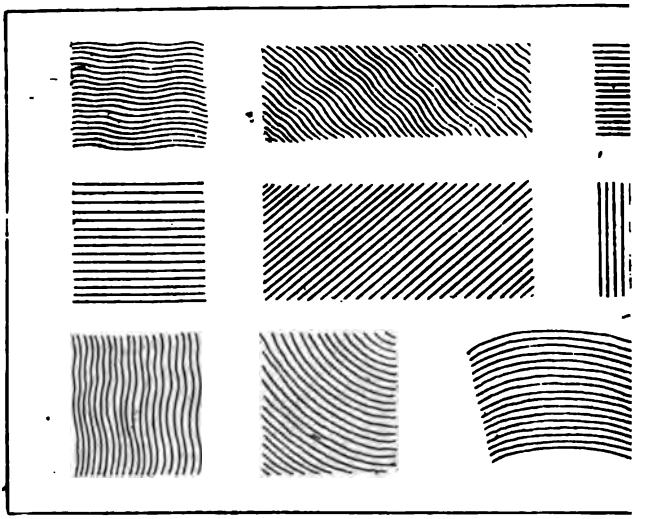
All Drawing conſiſts in nicely meaſuring the Diſtances of each Part of your Piece by the Eye. In order to facilitate this, you are to imagine in your own Mind that the Piece you copy is divided into Squares. As for Example: Suppoſe or imagine a perpendicular and a horizontal Line croſſing each other in the Center of the Picture you are drawing from: Then ſuppoſe alſo, two ſuch Lines croſſing your own Copy. Obſerve in the Original what Parts of the Deſign thoſe Lines interſect, and let them fall on the ſame Parts of the ſuppoſed Lines in your Copy: I ſay the ſuppoſed Lines, becauſe tho' Engravers and others who copy with great Exactneſs, divide both the Copy and Original into many Squares, as in the Margin,

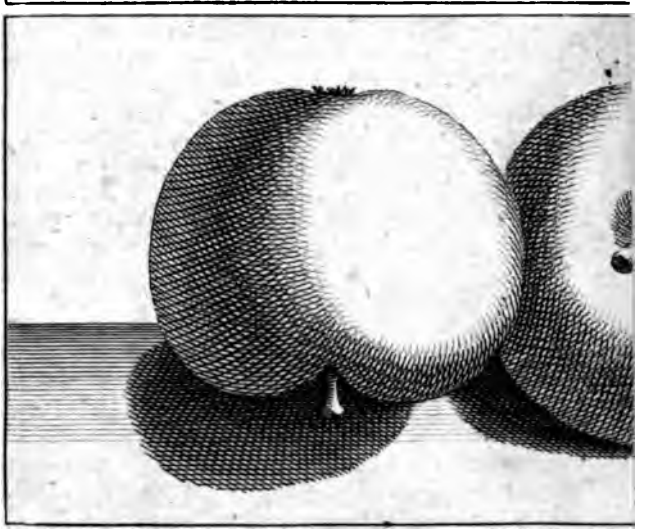


yet this is a Method I would have you endeavour to do without; as it will be apt to deceive the Learner, who will fancy himſelf a tolerable Proficient, till he comes to draw after Nature where theſe Helps are not to be had, when he will find himſelf miſerably defective and utterly at a Loſs.

If you are to draw a Landſkip from Nature, take your Station on a riſing Ground, where you will have a large Horizon; and mark your Tablet into three Diviſions, downwards from the Top to the Bottom, and divide in your own Mind the Landſkip you are to take, into three Diviſions alſo. Then turn your Face directly oppoſite to the Midſt of the Horizon, keeping your Body fix'd, and draw what is directly before your Eyes, upon the middle Diviſion of your Tablet; then turn your Head, but not your Body, to the left Hand, and delineate what you view there, joining it properly to what you had done before; laſtly, do the ſame by what is to be ſeen on your right Hand, laying down every thing exactly, both with reſpect to Diſtance and Proportion.

The beſt Artiſts of late, in drawing their Landſkips, make them ſhoot away one Part lower than another. Thoſe who make their Landſkips mount up higher and higher, as if they ſtood at the Bottom of a Hill to take the Proſpect, commit a great Error: The beſt Way is to get upon a riſing Ground, make the neareſt Objects in your Piece the higheſt, and thoſe that are farther off, to ſhoot away lower and lower till they come almoſt level with the Line of the Horizon, leſſening every Thing proportionably to its Diſtance, and obſerving alſo to make your Objects fainter and leſs diſtinct, the farther they





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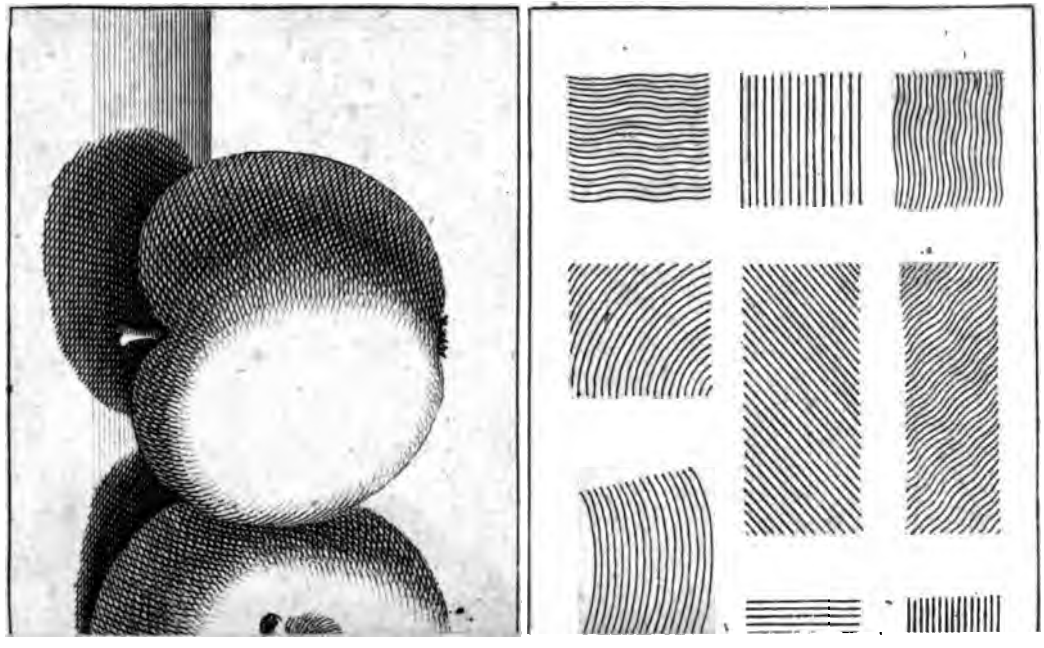

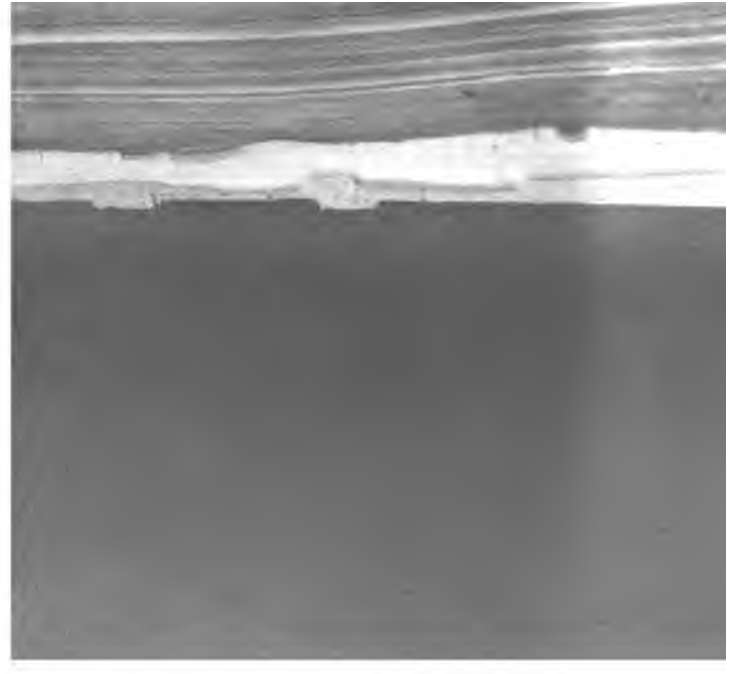

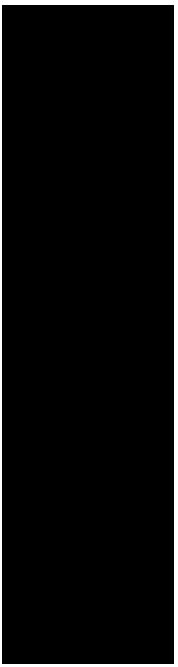

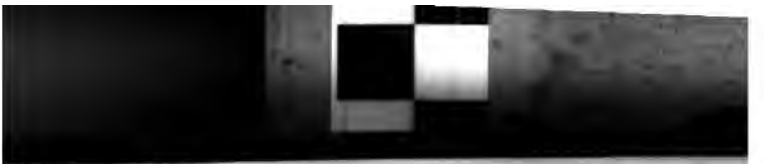

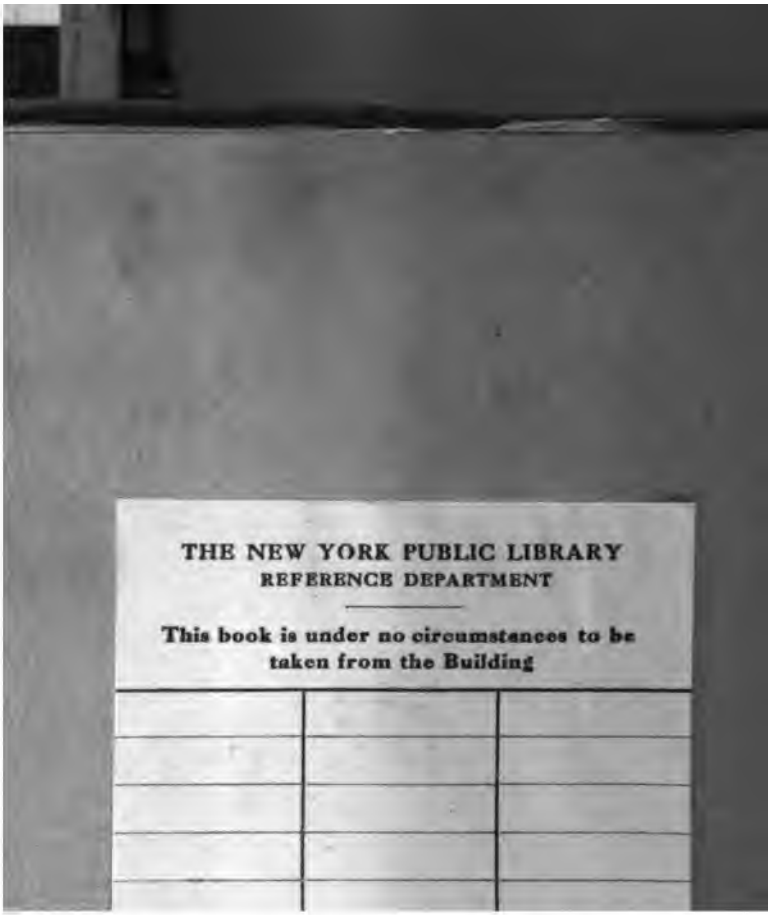
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